The Congregational Quarterly

EDITORIAL.

In both the political and the ecclesiastical world India is in the centre of the picture. The Round Table Conference is in session as we write, and its recommendations will probably have been made public by the time these words are read. The opening speeches brought just a glimmer of hope that it might be possible to beat out a Federal system that would satisfy the representatives of the two Indias, and at the same time convince the Congress Party of the sincerity of Britain's desire to give India self-government. We print within an article by an Englishman resident in India, written on the eve of Conference, which shows the misfortunes that have dogged the steps of British diplomacy in recent years. It should bring home, too, the danger to the peace of the world of politicians of the Birkenhead, and journalists of the Rothermere, type. Mr. C. F. Andrews's *India and the Simon Report* (Allen & Unwin, 5s. and 3s.) not merely puts the Indian point of view forcibly; it reminds us again of the place Mr. Andrews's character and service have won for him in India. It is lamentable to think that, because he possesses wealth and power, a newspaper magnate can, by foolish utterances in his papers, cancel out the effect of a life-time's sacrifice by such men as Mr. Andrews.

We have been bombarded with suggestions, and with articles in print and manuscript, on the proposals for Church Union in South India. The London Missionary Society's churches having asked the Society's guidance on the Scheme of Union, a committee, representing the Society and the Congregational Unions of England and Wales, Scotland, and the Welsh Independents, has almost concluded its deliberations. The report of this committee must be presented to the Board of the L.M.S., after which it will be sent on to the South India United Church, and no doubt made available for the public. We have therefore thought it wise not to print any articles on the Scheme in this issue and to refrain from editorial comment.

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It would be well if all confronted with problems in Church and State would lose no time in grasping the fact that it is no longer possible to secure "solution by delay" in the way once common. Everything is swifter—transit, communication, dissemination of news, propagation of opinion—and a situation changes almost over-night. The tragedy of India to-day is that British proposals have always been too late. The Simon Report, admirable in its survey and useful as it will be in many ways, in its constructve proposals was out-of-date before

it was issued. No longer can Governments shelve awkward problems by appointing Royal Commissions to sit indefinitely—the problems develop so quickly. Nothing has shown the weakness of the present Government more clearly than its failure to grapple with the question of Unemployment Insurance: while a committee sits, another £10,000,000 is required: when grip and immediate decision are needed, when abuses are notorious, the Government appoints a Commission! And Miss Bondfield will have to ask for more millions at Christmas!

Is it not time that it was recognized that situations do not stand and wait, and that we cannot be content to go at the speed men did a hundred years ago? Max Beerbohm's cartoon well illustrates the changes that have come over the outlook of English people during recent generations:

Victorian Era: It *is* so.
The 'nineties: It is *not* so.
Edwardian: *Is* it so?
Georgian: Let us investigate!

Investigate—yes! But in these days Governments and Churches must do more than investigate. They must make up their minds—and act. And there are so many matters that the Church has shelved because decision would be inconvenient, about which she has nothing to say because she has not the courage to make up her mind. Dr. Anesaki, a wise Japanese observer, has said:

> Christianity is not taking the lead in civilization, but is struggling to accommodate itself to it.

And by the time the Church has made up her mind about conception control, divorce, war, and a few other things, her opportunity will have gone: the people whom she ought to have led will be miles—or light-years—in front. The Church is in danger of being like the conscientious philanthropist of whom Dr. L. P. Jacks has recently reminded us, who

> spent a whole day in deciding whether he would send food to a starving family and found, when he had decided to do so, that the family had all died of hunger while he was making up his mind.

* * *

An expert has declared that, on the present basis, 1,000 Harvard graduates in 200 years will have only 50 descendants, while 1,000 Rumanians in Boston will have 100,000. As Roosevelt said, in more picturesque fashion:

> If all our nice friends in Beacon Street, and Newport, and Fifth Avenue, and Philadelphia, have one child or no child at all, while all the Finnegans, Hooligans, Antonios, Mandelbaums, and Rabinskis have 8, or 9, or 10—it's simply a question of the multiplication table.

Another aspect of this same problem is seen in Dr. W. S. Thompson's important and disquieting book *Danger Spots in World*

Population (Knopf, 21s.). Dr. Thompson, who makes his points with force and clarity, shows how people who live in low pressure areas or hold them as dependencies for their own use keep people in high pressure areas pent up in their restricted space. The chief danger spots are the Western Pacific, the Indian Ocean, and Central Europe (with Italy). People no longer "swarming" cannot expect to hold lands they are not using. Australia, with 1.82 per cent of the population of the Western Pacific area, has 29.07 per cent of the territory; Japan, with 15.52 per cent of the population, has only 2.56 per cent of the territory. Statistics like these are given throughout.

Pertinent to almost every part of Dr. Thompson's discussion is the position of Britain. Thus, about South Africa, he concludes:

> So not only is the future of South Africa as a white man's land at stake in the way in which South Africans handle their racial problem, but the political equilibrium of the British Empire is involved; and this cannot be greatly disturbed without precipitating another Great War —probably a Greater War.

Britain itself Dr. Thompson believes to have a surplus population of five millions, and to be faced with an unemployment problem until birth control brings about a decrease in population. Indeed, her problem is the most difficult of all in every way, for she controls the greater part of the lands needed by the crowded peoples, and she has so many provocative and irritating points of contact that trouble is certain to arise; a country like Japan has only need to wait until she is pre-occupied elsewhere, to seize the opportunity and relieve her own intolerable strain. Britain would therefore be well advised to recognize the situation and restrict her activities to areas which she can reasonably hope to keep for a long period.

It is perhaps not to be expected that an American should place much faith in the League of Nations (which is scarcely mentioned), but Dr. Thompson evidently does not believe in the Pact of Paris either. Indeed, anything outside material and economic forces do not come within his field of vision: ideals, treaties, the plighted word, all these evidently will be swept away at once by the economic pressure caused by population. An attitude of this kind shows what believers in peace have to fight, and presents a tremendous challenge to all idealists and to Christianity.

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Armistice Musings.

1. *A great need.* Who is going to write for us some International Peace Songs that will give to men the stir and thrill that great patriotic songs give?

2. "I'll shoot you", says the child to everyone who enters the room, as he points his new toy gun. The catalogues of children's toys are filled with cannon, soldiers, machine guns, and all the rest of

the paraphernalia of war. Are the churches doing their part in peace propaganda by instilling into parents and others the folly of giving presents of this kind?

3. *Are we really making progress towards peace?* To answer the question readers might identify this passage and give its date:

> It is perfectly clear that they were in the wrong because, when they were challenged to submit the dispute about E—— to a decision by arbitration, they preferred to prosecute their claims by war rather than by equity.

"They" are the Corinthians, E—— is Epidamnus, and the writer is Thucydides.

* * *

When will politicians learn that promises always come home to roost, and that it is foolish and fatal to arouse great expectations? The Republicans in the United States proclaimed Herbert Hoover as the guarantee of prosperity, the one who would maintain, if not increase, the abundance of wealth which flowed in the Presidency of Calvin Coolidge. When trade depression came it was naturally on Hoover and Hoover's party that the voters vented their wrath.

The Labour leaders in this country announced in like manner what they would do with unemployment within six months. When men and women look at the unemployment returns, or are asked to accept reduced wages, they at once contrast performance with promise, and when an opportunity offers, at a bye-election or in some other way, they register their opinion in emphatic fashion.

It is, of course, to be regretted that so often people have greatly exaggerated ideas of the powers of a Government or the effect of legislation. Think of the ragged workman whom Mrs. Edward Bulwer heard crying in the streets in 1831:

> Good news for the poor! Great and glorious speech of His Most Gracious Majesty William IV! The Reform Bill will pass! Then you will have free beef and mutton for a penny a pound. And then you will be as fine as peacocks for a mere trifle. To say nothing at all of ale at a penny a quart in which you may drink His Majesty's health and His Majesty's ministers' health and the glorious Reform Bill without a-ruining of yourselves.

A hundred years later millions of people still think a change of Government or a new law will bring in the millenium. And when we look at the Rothermere-Beaverbrook press, it amazes us to hear Ebenezer Elliott sing:

> "The Press" all lands shall sing,
> The Press, the Press, we bring,
> All lands to bless!
> O pallid want! O labour stark,
> Behold we bring the sacred ark,
> The Press, the Press, the Press.

SEVERAL correspondents have asked for our views on the Oxford Group Movement, which, under various names such as Buchmanism and The First Century Christian Fellowship, has been active in several continents.

There is not the slightest doubt that this Movement has brought light and peace to many individuals, together with a new realization of the meaning of religion, and new life and power. Any Movement that has accomplished so much must be welcomed by all Christian people. Any enterprise that shakes men out of conventional religion and makes them think and pray is all to the good. But for real Christians should not a " Movement " of this or any other kind be entirely superfluous? When we are asked why we do not belong to the Freemasons our answer is always that we find in the Christian Church all, and more than all, that Freemasonry has to offer. All the valuable features that mark the Group Movement should surely mark the faithful member of the Church of Christ. He will have his times of quiet, he will " share " his difficulties and his troubles with members of his church, he will be active in winning others for his Lord, and so changing lives. Where the Group Movement is of greatest value, it seems to us, is in making many Christians realize how far they have come short of their calling, and how little they have done to change the lives of others.

Of course, the Movement is not without its dangers. There is an element of superiority about some of its devotees which seems the reverse of Christian humility. Again, when we read a book like the Rev S. M. Shoemaker's *Twice Born Ministers* (Oliphants, 6s.) we are left quite cold; surely many ministers and others know that they are continually baptized again into the love and power of God as they become conscious of their own shortcomings and of the might and wonder of His grace. There seems to be a distinct danger in the Group Movement of wanting to make all Christian experience of one kind, to be expressed in the same terminology, and of regarding all those who do not confess to the same experience or use the jargon as lacking in vital religion.

" Sharing ", too, has its own perils. We are not disposed to accept the reports, no doubt exaggerated, of the emphasis on sexual matters, though we have heard of some revelations of a deplorable kind. The clarity of the Frenchman appears in the dictum that we should all be wise to remember: " The soul has its nudities which a glance profanes ". Confession in itself is a temptation to many, especially to those who belong to the type who will be in the limelight at whatever cost. Roosevelt went too far in his advice to Owen Wister, as he often did, but the truth in the words we have italicized should not be overlooked :—

> Never indulge yourself on the sinner's stool. If you did any harm, that won't undo it, you'll merely rake it up. *The sinner's stool is often the only available publicity spot for the otherwise wholly obscure egotist.*

Sometimes a house-party can be this publicity spot. Who was it who related that when he was calling himself the "greatest of sinners", he heard a voice behind him saying, "Not at all, little man, not at all—it is only vanity"?

Sometimes, too, house-parties have been marked by snobbery and have been used by social climbers to secure acquaintance with people whom they otherwise would not have known.

Another count sometimes brought against the Movement is that it concentrates entirely on the individual and pays no attention to social evils. There has, perhaps, scarcely been time for those who belong to the Fellowship to give any united witness on social problems, and judgment here had better be suspended.

In regard to the whole Movement, indeed, the Gamaliel attitude seems to be the right one. Let the churches learn from it all they can, and let Christians who have been slack and careless be made ashamed by its earnestness and enthusiasm.

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One of the most important and one of the most useful publications ever issued by the London Missionary Society is the *Report of the Survey Committee, 1930* (L.M.S., 6d.). This "Critical Review" of the Society's work abroad is the result of the labour of a representative committee, and is, we believe, largely the work of Mr. F. G. Bowers, to whom the denomination and the Society ought to be extremely grateful. Every Congregationalist should read the Report and give to it and to the statistical tables it contains the consideration they demand and deserve. Never, we think, has an outline of the Society's far-flung work been provided in so compact a form. Certainly we have never seen so succinct a statement of its problems and its needs.

A careful perusal of the Report should increase interest and help to counter uninformed criticism, even though it be true that the Survey possesses many disturbing features. It will come with a shock to many supporters of this Society to learn, for example, that the L.M.S. has not had a medical missionary in South Africa since Livingstone.

Major questions of policy and minor points of administration are alike dealt with, and the facts of the situation to-day are plainly stated. The Christian community in the L.M.S. area is 627,000, ten per cent. more than it was two years ago. The total population is 35,000,000. The number of missionaries is 281 (247 supported by the Society against 285 fifteen years ago). The one thing we looked for in the

Report and did not find was the number of *churches,* a point to which we refer below.

The needs of the Society in men and money are sure to alarm the constituency. To fill existing vacancies fifty missionaries are needed, while to cope with the task adequately another eighty should be appointed. This will cost £60,000 a year, while another £20,000 is needed to make annual income cover present expenditure. It has to be remembered that if the Society's income had been maintained at the pre-war level, £33,000 more would have been received in 1930.

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Is there any hope that this need will be immediately met? We wish we could think so; but many of the churches at home are having an appalling struggle to keep going, and denominational organizations and missionary societies in such times are the first to feel the pinch. It is difficult for residents in London and the South of England to realize the industrial situation in Lancashire and Yorkshire, Tyneside and South Wales. Not merely is unemployment rife among the rank and file, but many of those with means—and there are fewer of them in Congregationalism than there were a generation ago—are greatly straitened, while appeals pour in upon them from every side. We are convinced that anything like an appeal to the churches at the present time, either by the denomination or by the L.M.S., would not merely be a failure, it would do positive harm.

Is not the right course at the moment to overhaul the machinery, exercise ruthless economy, and lay plans for a campaign on the lines of this Report when the industrial skies begin to lighten? The Report itself will, we believe, tend to increase confidence in the Society's administration, and much can be done in this period of waiting. Some of the proposals made by the Commission on Home Administration a year or two ago are still to be implemented, and other ways of progress are possible. The opinion that the Society will never have the whole-hearted and enthusiastic backing of all the churches until it is made directly responsible to them by being brought under the control of the Congregational Union Assembly finds expression in every part of the country by ministers and laymen alike. We rejoice in all that has been done recently in the way of securing closer co-operation between the Society and the Union; but the end is not yet. And in these days of financial stress the maintenance of two Publican Departments is more than ever indefensible.

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We are not sure that the most important part of the Survey is that which deals with the "Clark bands" in China. The Report says:—

> In China, in recent years, a method sponsored by an honoured supporter of the Society has been adopted; this consists in the employment of bands of preachers, specially trained for the purpose, who

> work two and two, or in larger groups, under supervision, at various points over a large area. They stay in the area for a period of months or a year or two, instructing the people in a simplified script, so that even adults can learn to read quickly (truly marvellous in China) and teaching simple Christian truths. They encourage local leadership, and gradually small churches form, which it is hoped will be self-governing and self-propagating from the first. The method is still in the experimental stage, but it holds great promise. Although the little churches will need careful oversight, if they are to avoid pitfalls, the Society's China Council is so impressed with the results that it desires funds to finance similar bands of preachers in other districts. We support their request.

Here, we are convinced, is not merely the solution of the problem of missionary societies, but also the right policy for the Church in its evangelizing work. Here is that apostolic method which is truly Congregational, which gives the lie to the statement, repeated so often and so glibly, that Congregationalism is not suited to this country or that. It will be a long time before we accept without qualification the statement that "a self-supporting, self-propagating Church cannot be built up among illiterate people". Not many wise, not many mighty, not many noble, were called in the first century, and yet those little churches were responsible for the spread of the Gospel over a wide area. So many people seem to think that a church needs a building and a pastor before it can exist. Faith in the power of the Spirit is needed by Congregationalists as well as by Anglicans!

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With this in mind it is important that churches at home and abroad should examine the plea for "voluntary clergy" which the Rev. Roland Allen has been constantly urging for many years. His arguments have now been gathered together in *The Case for Voluntary Clergy* (Eyre & Spottiswoode, 8s. 6d.). Mr. Allen, of course, writes as an Anglican and from the standpoint of that Church only. In some ways he is strikingly narrow, greatly fearing "pure congregationalism", and explaining that "the presence and action of the bishop makes all the difference" (despite the fact that the missionary methods he pleads for show the inevitableness of Congregationalism all along). Mr. Allen claims that to forbid the ordination of men earning their living in "secular occupations" is opposed to "the word of Christ and the conception and practice of the apostles", and that "the stipendiary system suitable for some settled Churches at some periods" is the greatest possible hindrance to expansion. By abundant illustrations, from Canada and South Africa especially, he shows how impossible it is to meet the need by a professional ministry, and goes on to urge that the true way of spreading the Gospel is by forming self-propagating churches. Contrasting this ideal with the present system, he says:

> We see Christian churchmen who might be, and ought to be, the founders of new Churches scattered all over the world, some of them eager to extend the Church; but they are carefully taught that they must not practise their religion. If there is anywhere an isolated group of Christians to-day, they can have no Church life, they cannot live as members of a Church in which the rites of Christ are observed, unless they can get one of the ordained class to come to them; for no bishop ordains one or two of them to act for their fellows as the bishops of the early Church did. All natural expansion ceases . . . .
>
> It is this tradition which makes the establishment of the Church a matter of finance. This is the difference between the establishment of the Church in early days and the establishment of the Church now. In those days the establishment of the Church was a spiritual operation, to-day it is a financial operation.

This subordination of the spiritual need to money is continually emphasized both at home and overseas.

We introduce Mr. Allen's contentions once more because they seem so applicable to the position of the L.M.S. as disclosed by the Report. To him Missionary Societies in general have made the mistake of running *Mission activities* instead of forming *churches.* The missionaries become pastors and lords over new converts and check spontaneous expansion on their part by binding them in the bonds of salaries.

> The place of the local Church as the Body of Christ has been hopelessly obscured, indeed almost annihilated. The Christian community is often the only religious community in the country which cannot bring up its own children in its own faith unless a committee organizes Sunday schools for them.

There will be general agreement with Mr. Allen when he says:

> We began by thinking that *we* could evangelize the world: then we learnt that India must be evangelized by Indians, China by Chinese, Africa by Africans; one day we shall learn that the Church in all these countries must be established by native Churches.

The experiment now being made in China is based on beliefs similar to Mr. Allen's. We believe it is fraught with the greatest import to the Christian Church and will in time revolutionize missionary enterprise.

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At the Autumnal Meetings the Congregational Churches definitely set their hands to the plough. They finished, let us hope, with arid controversy, and began to think about the challenge presented by our pagan land. 1931 is to see the beginning of a campaign to win men and women for Christ and His Church. In doing the work committed to us we believe we shall find the true way of union with all who name the name of Christ. Surely we have learnt by this that we shall never get union by argument, we shall only get it as we realize that all Christians have the same work to do—to win men for

their Lord. We shall never get union because of financial pressure: to talk as if Christian Churches could only come together when they had not sufficient funds to work apart is to present a formidable indictment. There is work for us all. Let us do our share.

The Centenary Campaign of the Congregational Union of England and Wales aims at taking the good news that is in Christ Jesus to those who now do not hear it. It begins by calling all ministers and members of churches to a new consecration, to a fresh realization of the power of the Gospel in their own lives and of the change the knowledge of God in Christ has made to them and to the world. If all ministers could but recover that passion and zeal, that yearning for the souls of men, which first led them to the ministry, what a transformation might be wrought! If all members were to be absolutely loyal to their Lord and to their church, always reliable in attendance at worship, always dependable for the efficient performance of church work for which they were responsible, what an impression they would make on the world! Once get these things, and a revival of religion will indubitably follow. If a church is in living communion with its Lord, its fruits will be manifest to all men. If we can secure the renewed dedication of all in our churches at the beginning of the Campaign, greater than all our hopes will be the blessings God will give. Meanwhile we can take heart from things we see and hear. Those depressed by criticism of the Churches and by the defeatist talk which is far too common were greatly encouraged when, at Southend, they heard six laymen, in varied walks of life, describing their debt to the Church, and six ministers relating "Adventures in Christian Service". The *Adventures* have been published in a booklet (Independent Press, 1s.); the laymen's addresses are to appear in the *Congregational Church Monthly* during 1931.

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In his recently published autobiography, Mr. Alexander Irvine tells of how he, a young soldier who had just taught himself to read, heard Charles Bradlaugh. Deeply moved by Bradlaugh's address, he rose to ask a question, but nervousness checked his words. Bradlaugh invited him to the platform, put his hand on his shoulder and, thus encouraged, Irvine said:

> I have a hope in my heart which inspires and gives me joy. I call it God. Would Mr. Bradlaugh take it away from me and put nothing in its place?

"No, my lad", Bradlaugh replied:

> Charles Bradlaugh would be the last man on earth to take a pleasure from a soldier lad, even though it be a belief in God.

Sometimes we hear of preaching, even in Christian pulpits, which is purely destructive, which does nothing but "take away". We have heard a young Christian, after less than a year of listening to teaching

of this kind, say that she did not believe any longer in God or in prayer, and, when asked what she did believe in, reply "Psychology". There are times when it is necessary to get rid of obsolete doctrines which clog the movement of the Spirit and prevent its free course—but it behoves all to make sure that the Spirit is there to break forth more light and truth.

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With this number *The Congregational Quarterly* begins its ninth year. We should like to thank our readers for their steady support, our contributors and reviewers for the way in which they have eased the editorial burden, and all connected with the production and distribution of the journal. From all parts of the world come regular appreciations of the service *The Congregational Quarterly* renders to ministers and laymen, and some American Congregationalists are at present considering the possibility of an American edition. We cannot be satisfied, however, until every Congregational minister in this land is on our subscription list. It is a deplorable fact that there are many ministers to whom 10s. a year is more than they can spare, so small are their stipends, and so many the demands made on them. We hope that County Union officials will be on the look-out continually so that those willing to help may have the opportunity of putting such ministers on our list. We should be grateful if ministers will send us the names of likely readers, young and old, in their congregations.

The index and title page for 1930 can be obtained, price 3d., from the publishers, from whom binding cases can also be had, price 2s.

Among the articles in our next issue will be "An Open Verdict", by Prof. N. Micklem, "The Basis of the Holy Catholic Church", by the Rev. H. Bulcock, and "The Anger of Jesus", by the Rev. R. E. Thomas.

THE CHURCH AND WORLD PROBLEMS.

I HAVE accepted the invitation of the Editor to write on this subject with some hesitation. I am not a member of any Church, and my mind is pulled in two directions when I try to think out the function of the Church in relation to World Problems. I only venture to write because the subject has a fascination which I cannot escape. It may be that the view of an outsider will be of some value to those who are facing the issue from within the Church.

Perhaps I should first indicate the "background" (as the Americans say) from which I approach the subject. Although I am not a member of a Church, Christian influences have contributed largely to my thought. My father and my grandfather were on the staff of the London Missionary Society. I went to the Blackheath School (now Eltham College), where the religious atmosphere was strong. My first journalistic post was on the *Examiner*, the old organ of the Congregational denomination, with Dr. Selbie as Editor. In my 'teens my outlook was largely directed by the Rev. R. J. Campbell, then at the City Temple, and my social enthusiasms were deepened by the Rev. C. Silvester Horne, at Whitefields.

I record these influences, not because they are of any importance to others, but because, if one is to write sincerely about one's fundamental faith, the contributory factors of heredity and upbringing cannot be ignored. I remember as a young man discussing with the Rev. Dr. Burford Hooke (a tower of help to many young men) the necessity of participation in Christian devotions if one is to maintain service of an ideal. I told him that I did not feel the need of it: that I found inspiration in other ways. He replied that I was living on the spiritual wealth of previous generations and of my home. It may be so; I do not know. But certainly this is a factor which cannot be overlooked in considering the influence of the Church, even upon those who are now outside its fold.

I did not intend this article to be a confession of faith, but there is a further thing to add if the approach to the subject is to be understood. I have a deep reverence for the person and teaching of Jesus. I believe that the application of what seems to me to be the heart of His message would solve all the problems of mankind. The beauty of His life and words are exquisite beyond anything I know in human record. They purify and inspire as perfect beauty alone can do. One touches in Him something that is infinite, just as in another way one reaches out to infinity in the beauty of Nature or of human genius in architecture and music.

It is this experience which makes me hesitate about the function

of the Church. Is it to be a retreat of inspiration or an instrument of reform? Can it be both? Again I can only state the problem in the terms of my own need.

I often think the ideal church would be a place where the problems of life were never discussed—a place of beauty and calm, where the lines of the building were a prayer, where beautiful music was played, where beautiful thoughts were uttered, where beautiful silences were enjoyed in communion with others seeking to fill their personalities with beauty. It is only rarely that I find inspiration of that quality in a church. I find it far more often under the influence of Nature.

A church of this kind would be a retreat to which one would turn for spiritual "cleansing" and renewal. One would enter it overwhelmed with a sense of the immediate; one would leave it to face the problems of life with a sense of the infinite. The distractions and disappointments and degradations of life would fall to their proper place. One would have the sense of being part of a deeper thing, stretching out from the beginning of time and reaching forward to the end of time. One would be inspired to live as an expression of that eternal purpose.

When I turn to the life and teaching of Jesus, I have the same sense of infinite beauty rather than of immediate concern with temporary problems. He was not a politician, although political problems excited His race as much as they excite us. The Jewish people were expecting a Messiah to lead them against the tyranny of Rome. Jesus claimed to be the looked-for Messiah, yet He lived above the political battle, teaching eternal truths.

It may be that He anticipated the early coming of the "Kingdom of God," which would make the tyranny of Rome of no account. Whatever the motive He treated it as of no concern. He taught the eternal principles of the "Kingdom"; He lived in its spirit; He stood as a guide for the ages rather than for His own time.

A sunset, trees reaching to the stars, the arches of a Gothic building, the harmonies of great music, the depths of an artist's colours, are above the problems of life; yet they contribute that quality to life without which its problems cannot be solved. So it is with the life and teaching of Jesus. He stands as an eternal example, an inspiration for all time rather than as a temporary reformer. And the doubt haunts me whether the function of the Church should not be the same.

I am encouraged in this view by the nature of the efforts which the Church has made to supplement inspiration by interpretation. So far the interpretation has largely concentrated upon theology and personal morality; but even within these limits the results do not lead one to urge with confidence that the interpretation should be

extended in a greater degree to social problems. Indeed, I think many people have found that the interpretation has destroyed the inspiration.

When one enters a Church to seek the inspiration of the Infinite, one is often jarred by dogmas, moralities, and assurances of personal immortality which dwindle to crude irrelevancies, fussy pettiness, and pitiful insignificance in the sweep of the Eternal Spirit. Because of these pathetic limitations of interpretation, often emphasized to a greater degree than the inspiration itself, one passes by the door of the Church to find the essential reality elsewhere—in the companionship of Nature, for example, where the door to the Infinite opens far more readily, with no bolts and bars of dogma to unfasten.

At the same time it is difficult to resist the alternative view that the Church cannot avoid interpreting the spirit of Jesus as well as generating it. Living in tune with the Infinite, it should become (in this view) the channel through which unfolding Life finds constant and progressive expression in the building of the "Kingdom of God." If this is the Church's function it certainly cannot limit its task of interpretation to the development of theology and to personal morality. It must wholeheartedly concern itself with social and world problems; and, so far from ignoring politics, it must live in their midst, for politics largely determine the well-being and progress of mankind. Politics are the bricks and mortar of the "Kingdom of God."

But there is the important practical difficulty that the composition and comprehensiveness of the Church make it an ineffectual political instrument. If one desires fellowship in the work of building the "Kingdom" by political and social reconstruction, the Church is manifestly not the organization through which to get things achieved. So far from being sensitive and responsive to the voice of progress in each generation, the Church generally catches the new creative ideas and social moralities—the utterances of the forward movements of life—long after other organizations have heard and adopted them. I am not writing this in a note of criticism; I think it is inevitable, for two reasons. In the first place, sufficient agreement for common action is not likely within the Church: even if Christians start from a common inspiration, their varied thought and experience lead them to varying interpretations of the appropriate application of that inspiration to immediate political and social problems. In the second place, organizations definitely designed for political and social change are, in the nature of things, more likely to function to greater purpose.

A possible solution of the problem of the Church's function would be to distinguish between inspiration and interpretation by reserving a sanctuary for the former and confining the latter to

supplementary gatherings. In this way the Church itself would contribute the Eternal Voice above the battle, whilst Christians would endeavour to apply the Voice to the progress of their day and generation. The need for help and co-operation in the application of Christian principles to personal and political conduct would be recognized; but the light of the inspiration would not be darkened by the limitations of the interpretation.

Such a Church would be required to contribute three fundamental things: first, the atmosphere of beauty; second, insistence upon absolute loyalty to truth in thought and life; and third, the healing and creative motive of love. If these qualities were generated on the occasions of inspiration, the occasions of interpretation would have behind them a dynamic which would make Christians a mighty personal and political power for the establishment of the "Kingdom of God."

I am afraid these hesitations about the function of the *Church* in relation to World Problems have been clumsily expressed; words (or, perhaps still more, one's ability to choose the right words) seem extraordinarily inadequate when writing of fundamental matters of faith. But the hesitation is less when one approaches the subject of the function of *Christians* in relation to World Problems. Here one throws personal views into the common pool of discussion, recognizing the limitations of individual reasoning, insight, and judgment, but hoping that any opinion sincerely based upon thought and experience will have some value.

World problems to-day are concerned mainly with two evils—War and Poverty. As for war, I cannot understand how any Christian can have part or lot in it. It is the absolute negation of the teaching and life of Jesus. He was beautiful: it is ugly. He was the incarnation of love: it is the incarnation of hate. He lived in the spirit of truth: it can only be maintained by lying.

No one can conceivably imagine Jesus sticking a bayonet into a human being, dropping a bomb on a village, releasing a torpedo to sink a ship, or, as a member of a General Staff, ordering thousands of men to massacre and be massacred. One has only to read the Gospels for five minutes to realize that Jesus would never do any of these things.

I appreciate that it can be argued that we are not living in an ideal world, and that we cannot, therefore, follow literally the teaching and spirit of Jesus—that we must sometimes choose the less of two evils. But can war ever be regarded as the less of two evils? Does it not create more physical and emotional suffering and more mental and spiritual degradation to a nation and to the world than the refusal to participate in war could ever occasion? Moreover, the principles of Jesus are not expressed in the mere negation of refusing to take part

in war. They represent a challenging positive, an attitude of love towards other peoples which would make war unthinkable. If the Church generated this spirit and Christians applied it, not only would war be unthinkable, but also the conflicts out of which war arises.

There is the historical fact that the early Christians refused to be enrolled as soldiers. I do not know whether this was due to a belief that the "Kingdom of God" was at hand, and consequently the duty of Christians was to ignore the kingdoms of this world; or whether it was due to a realization of the incompatibility of Christianity and War. Whatever the reason, the example of the Christians who were nearest in time to the life of Jesus stands as a challenge to Christians to-day. The Quakers have contributed the same witness to Christian principles throughout a long period of history.

But the opposition of Christians to war implies much more than a refusal to participate in war. If it is wrong to participate in war, it is wrong to prepare for war. It is wrong ever to rely upon the armaments of war as a basis for peace. These conclusions are very far-reaching. They involve the duty of Christians to demand total disarmament and reliance upon just and fraternal policies towards other nations as the only security for peace. They involve the withdrawal of the military sanctions of the League of Nations, if that institution is to become fully Christian, and reliance upon the moral opinion and action of the world as the one great force against war. They involve the end of political and economic imperialism, which rests in the last resort upon the power of arms, and the creation of a world political and economic order, based upon justice, freedom, and co-operation. Christianity would seem to be a big and difficult thing to apply to this sorry old world, even after two thousand years of the life of the Church!

There is one immediate issue of international relations which challenges Christians with inescapable provocation. What are they to say when faced by the situation in India? The answer is not easy; I know the hundred considerations involved. But here we have a people resisting imperialism, led by a non-Christian who is seeking to apply Christian principles to a momentous political problem in a way never before attempted. Gandhi says to his countrymen: "Resist English rule, but love Englishmen. Assert your right to freedom, but when you are driven back by force, turn the other cheek. Suffer gladly, but do not cause suffering." It is true that Indians have not always lived up to his teaching, but those who know of what is happening in India can only marvel at the extent to which they have done so. Though I do not accept many aspects of Gandhi's teaching—he seems to me to seek salvation in the limitation of human life rather than in its fulfilment—I would unhesitatingly say that he

is the greatest spiritual influence for good among living men. Yet he is in prison. *There* is a political challenge to the Christians of this country!

I do not propose to argue here whether Christians should accept the precise terms of Gandhi's peace offer—the recognition of India's right to secede from the Empire, Indian control of the forces and economic policy, arbitration regarding India's financial obligations, and an amnesty for India's political prisoners. Much more important is the spirit in which the whole problem is approached. Those who understand Gandhi must realize that he would immediately respond to a wholehearted expression of the Christian spirit on our side. Gandhi could never resist Jesus, and Gandhi would never resist a gesture made in the spirit of Jesus. If British representatives went to him acknowledging the failure of our administration to lift India from poverty and ignorance, he would be the first to acknowledge India's own share of responsibility. If our representatives accepted the basis of equal status and the right of the Indian people to govern themselves, there can be no doubt that Gandhi would readily meet them regarding the difficulties of the transition period, and recognize the many services which British administration has rendered India.

Gandhi finds his inspiration in the consciousness of the same Eternal Spirit which is the inspiration of Christians. Surely with this common fundamental experience it cannot be impossible to find a basis of agreement, if the attempt be made with humility and a desire to understand.

When we turn to the other great problem, Poverty, I think this, at least, can be accepted as a Christian principle: that if the human race is to be regarded as a divine family, the necessary and good things of the world should be distributed so that everyone has an opportunity to enjoy them in return for service to the community. Under present conditions a large proportion of the earth's population do not receive enough to meet their first physical requirements. In our own country thousands of workers do not receive a bare living wage; in India, according to the Government statisticians, forty millions of people go through life without enough to eat. Such a civilization is literally a civilization of manslaughter. If anyone does not have enough food to keep him healthily alive, he is being slowly put to death.

There would be some excuse for this condition of things if the gifts of Nature (or of God) were not adequate to provide for the human family, though even then a Christian community would share privations before a section of it lived in luxury. But Nature is not at fault. We have the evidence of Sir Arthur Salter, late Director of the Economic and Finance Commission of the League of Nations,

that the raw materials, industrial equipment, and labour power of the world are adequate to supply the needs of the world's population. It is man's failure to apply the Christian principle of co-operation which is responsible.

I want to put this direct challenge to Christians: can we, with clean consciences, eat food, wear clothes, and enjoy comforts which have been produced by labour paid less than a living wage? If we do, we are living at the expense of the life of others. None of us ought to rest content for a day whilst these unchristian economic conditions continue. It is manifestly wrong to kill a man in order to rifle his pocket. It is equally wrong to kill a man by degrees, by paying him a wage insufficient to keep him alive, and then to accept the results of his labour.

What are Christians to do about these problems? I should like to see a great effort, national and international, to arouse and express Christian opinion upon them. "Copec" began well; but "Copec" should not be an exceptional effort. Christians should be meeting constantly to think out these things and to speak out about them—within their various denominations, at inter-denominational meetings within suitable districts, at national denominational conferences, at national inter-denominational conferences, at international inter-denominational conferences.

Christians should be challenging the world to apply the principles of Jesus to its social and international relationships. They should demonstrate that Christians are eagerly concerned to make their contribution within their day and generation to the coming of the "Kingdom of God." They should prove by their earnestness and effectiveness that they are concerned in living in the spirit of the great Unfolding Purpose, and in devoting themselves to its expression in the fashioning of a new social and international order.

As a very young man, I was one of a small group of Socialists whom Mr. Bernard Shaw once addressed on the purpose of life. At the end of his talk I put this question to him: "We are youngsters and we want to make something useful out of our lives. What is your advice to us?" He replied: "Try to find out what the Life-Force is making for, and make for it too." The "Life-Force"? Call it God, or the Eternal Spirit of Progress, or what you will. It does not seem to me to matter. The essential thing is to realize that we are a part of a Great Life, that we can consciously give ourselves to its fulfilment, that we can lose ourselves in it and find ourselves in the realization of its purposes. Such is the challenge of World Problems to Christians—and to all men and women for whom life means something more than an idle passing.

A. Fenner Brockway.

CONCEPTIONS OF CHRIST FOUND IN LATIN AMERICA.

[*The writer of this article, Professor Don Julio Navarro Monzó, is a thinker and a writer whose point of view is increasingly commanding attention and respect in Latin America. Formerly he held an editorial post on the staff of La Nación* (the TIMES *of Latin America*) *and rapidly became known as a literary and art critic of unusual judgment and penetration. He has been frequently commissioned by the Argentine Government to act or advise on all manner of questions, ranging from the inspection and administration of Indian territories to University reform.*

More recently Prof. Monzó has become profoundly interested in the religious life of the rapidly-developing lands of Latin America. He has been the leader in a new ideological movement among students and thinking men, definitely attempting to revive that interest in the study of the Person of Christ which has been so conspicuously lacking in the history of the sub-continent. His recent books and articles have excited wide interest and opened areas of thought which hitherto have been widely neglected. Among the latest published are THE WAY OF HOLINESS, *a practical study of the Christian way of living, and* THE METAPHYSIC OF CHRISTIANITY. *As a lecturer he has been received with acclamation in all the principal cities of Latin America.*

He is now associated with the Y.M.C.A., which has adopted a definite programme aimed at interesting the students of these countries in vital religion.—EDITOR].

YEARS ago, in a poor Indian village of the Peruvian mountains, I stopped before a monument similar to many others which are to be found by the thousand in all Spanish-speaking countries. It was a great stone cross on which was roughly carved the figure of Jesus. At the foot of the cross there were some flowers and an earthen vessel containing liquor, an oblation the Indians offered there as an expression of their religious devotion.

The offering had in it much of paganism, like the libations Saint Augustine's mother in the fourth century poured on the tombs of the martyrs—according to her own son's account in Book VI of the *Confessions*. But if, notwithstanding the practice of these pagan rites, Monica succeeded in being a great Christian and even a saint, why could there not be a basis of authentic Christianity in the offering the Indians made to Christ crucified?

A few days later, in Lima, I was commenting on the subject to some intellectual Peruvian friends, all of whom had been educated in the Catholic faith and were more or less still adhering to it, and to a Spanish artist, a devout Catholic with a profound knowledge of Peruvian affairs. "After all", I said, "in the absence of a direct knowledge of the Gospels, which neither reached their hands, nor would be of any value to them if they did since they are illiterates

and cannot read, these crosses scattered over the Peruvian mountains render a positive service to the natives. They commemorate the tragedy of Calvary; they remind them that nineteen centuries ago Christ died for His love of mankind; they give them some idea, no matter how vague, of a fundamental fact in the history of humanity".

To my great surprise the artist contradicted me, with the approval of the rest of the party. "You are mistaken", he said, "these crosses remind the Indians of nothing of the kind. The first missionaries who came to this continent simply destroyed the idols which the natives worshipped, and told them that, in their stead, they should worship these crosses. The Indians accepted this imposition more or less passively, and now they offer to these crosses the same things they used to offer Pacha-Mama, Pacha Khamac, or Wira Cocha, and with the same purpose and for the same reasons, namely, to beseech the mysterious and supernatural forces for protection when in danger, to ask them for prosperity, to appease their wrath, or, if for nothing else, at least to be left in peace. That is all. About Christianity the Indian of to-day knows as much as his forefathers did before the Spaniards landed in these countries, and no more."

My opponent was right, and anybody wishing to make a serious analysis of the Latin American's conceptions of Christ has to start from this basis. For the immense majority of the people who inhabit the lands that stretch out from Mexico to Tierra del Fuego, even though they are not all Indians, Christ means no more than He does to the natives of Peru—an idol, an object of blind and fearful worship, to which oblations are offered in exchange for favours. Of the Carpenter, the Man of Nazareth, they have but a vague idea; of His teachings, none.

This I was able to corroborate, about the same time that I spoke of this subject with my Peruvian friends, when observing in Lima the famous procession of the no less famous image of the *Señor de los Milagros* (Lord of Miracles), a statute of Jesus the Limanians hold in special reverence and of which they ask all kinds of favours—the cure of disease, success in business, luck in the lottery, happiness in love.

The same things occur in Spain or Portugal when in Seville the image of *Señor Jesus del Gran Poder*, (Jesus, Lord of Great Power) or in Lisbon that of the *Señor dos Passos*, (Lord of the Footsteps), is carried through the streets painfully burdened with the Cross as on the way to Calvary. Thousands of people, both men and women, although more women than men, accompany these effigies. With lighted candles in their hands, telling the beads of their rosaries, they escort, as a guard of honour, these dressed and painted images, so strikingly realistic as to fill the people with a feeling of dread and awe. But the images remind them so little of the central figure of

the Gospels that once a young Spanish lady to whom I was trying to explain Christ's teachings interrupted me and said: "What! Do you men to say that when Christ was in the world there were people living in it already? Was it not Christ, then, that made the world?"

For the immense majority of Spaniards and Latin Americans, ninety-nine in every hundred, Christ and God mean the same thing, and for the multitudes of them God himself is nothing more than an idol. Rudolf Otto, who is so fond of emphasizing the non-rational element there is in all religion—and necessarily must be, considering that religion is essentially a feeling and not a concept—would find in Spain, Portugal, and Latin America ample scope for his contentions. For the majority of these people the word *God* represents a religious value only, totally devoid of any ideological content. It means something mysterious to be feared, and, therefore, reverenced: something which cannot be defined, or, at best, is defined as the Creator of all things, like a manufacturer who made the world in the same way that any watchmaker makes a watch. And for this immense majority Christ is the name of God just as Yahweh for the Jews was the name of the divinity. Furthermore, for the great majority within this immense majority, for almost the whole of the rural populations in the Iberian Peninsula and the Latin American countries, this Christ, which in their minds they confound with God, is simply the image they have been in the habit of worshipping in such and such a church from their childhood. This image is to them what the *deus autochtonus* was to the pagans, the local divinity, guardian of the city or the clan. In place of the image of the "Lord of Miracles," or of "Jesus, Lord of Great Power," or of any other Lord with any other adoration, that idol could as well be the "Virgin of Pilar" or the "Virgin of Guadalupe," and the result would be the same. Upon this local divinity they concentrate their religious sentiments. This image synthesizes the divine, *das Heilige*—as Rudolf Otto would say—for these simple and primitive folk.

I remember a case of which I was told, and which I have reason to believe true, of a Spanish peasant whose religion fell to the ground because when visiting a city for the first time he saw in a shop window an image just like that of the patron saint worshipped in his own town. First he was perplexed to see *his* saint there instead of in his village church. Then, when he found out that these images were manufactured by the thousand, he lost not only all reverence for that particular saint, made by the hand of man, but all faith in any kind of religion.

Not having the slightest idea of the historic Christ, the Christ of the Gospels, nor of the mission He fulfilled in the history of the Jewish people, and afterwards, through Paul's influence in the

Græco-Roman world, it is only natural that this immense majority is still less acquainted with the Christology of the New Testament. As a matter of fact, they are absolutely ignorant of it, and when making this assertion I do not limit myself to that great majority but refer to the whole of the Spanish and Portuguese-speaking people, including the highly sophisticated, who, at best, after having read Renan, now read Barbusse. A dozen or two of scholars not included in this generalization, scattered through this great conglomeration of twenty odd countries speaking the Iberian languages, are as a drop in the ocean.

In conflict during eight centuries with the Mohammedans, who affirmed " Only God is God," and who wrote on the mosques of Spain the famous sentence from the *Koran,* " God is one, He neither begot nor was begotten," the Spaniards formed the habit of repeating, without weighing its value, the bare phrase " Christ is God," which was their war-cry. This affirmation unexplained passed into the Hispano-American mentality, and even the intellectuals, who declare themselves atheists or, at least, outside of Christianity, accept it in its blunt simplicity. For these, as well as for the Catholics, anybody who does not profess the simple statement, without cavil or reserve, is not, nor has any right to call himself, a Christian. Not being able to accept it, the intellectual classes think it their duty entirely to repudiate Christianity and to believe it has no further mission to fulfil in the evolution of Spanish-American civilization.

Due to their common ignorance, the priests and free-thinkers agree on this point, both in the Iberian countries and in Latin America. Both groups are unacquainted with the ideological development between Peter's discourse in *Acts* 2, when he speaks of Jesus as " a man approved of God among you by miracles and wonders and signs which God did by him," and the initial statement of the Fourth Gospel, where the author tells us that the Logos—the Divine Intelligence immanent in all things, according to the Stoics; the knowledge which the Godhead has of Himself, according to Neoplatonism—was made flesh in Jesus of Nazareth. Neither one group nor the other has the slightest idea that even for Paul himself —who brought about this revolution—God and the metaphysical Christ, the ante-historic Christ, are two distinct entities, even though the latter, before his Incarnation in Jesus, may have existed "in the form of God," as is stated in *Philippians,* or be "the image of the invisible God, the *first-born* of every creature," as in *Colossians* and, with identical meaning, though not worded in this way, repeated as an echo in the first verses by the anonymous author of *Hebrews.*

Still less are they acquainted in Spanish-America with the development that the Christology of the *New Testament* underwent during the first five or six centuries of the Christian era, until the

Councils of Nicæa and Constantinople upheld, against Arius, that the metaphysical Christ is co-eternal and equal to the Father and not, as *Colossians* says, "the first-born of every creature," and consequently neither eternal nor equal to God, until the Councils of Ephesus and Chalcedon, re-vindicating for Mary the title of Mother of God, which Nestorius refused her, made of Jesus a figure totally different from ourselves, in which the man, the Carpenter of Nazareth, if not altogether denied, as Eutyches claimed, is at least relegated to a second place, becoming gradually obliterated and losing all importance, except that of having served as an expiatory victim on the Cross.

Naturally, not knowing of the development of this long process, the Spanish-American intellectuals, as a rule indifferent to, and therefore ignorant of religious matters, do not realize that this process is susceptible of analysis, of selection, and in many cases, of rectification. For this reason, when Renan, following Frederick Strauss and Christian Ferdinand Baur, undertook the task (a worthy one indeed) of calling attention to the historical personality of Jesus of Nazareth, and the Hispano-American "intelligentsia" read this book, which is even to-day the only work the greater part have read on these subjects, they thought that that superficial novel called *La Vie de Jésus* gave Christianity its death blow. For this same reason, through ignorance and anti-Christian pre-conceptions, the younger generation of extremist tendencies now read, with enthusiasm, the still more superficial book of Henri Barbusse, a work devoid of all serious foundation, in which the author presents Jesus as a Communist, a Revolutionist, and an Atheist. Due to this also, and to their lack of acquaintance with the German and English languages, they either do not know or they disdain the constructive work that, on a critical basis, has been done in Great Britain and Germany during these last generations, by Albrecht Ritschl, Harnack, Bousset, Schweitzer, and Deissmann, or by Seeley, Streeter, Emmet, and Glover. This was illustrated by a young Peruvian publicist in Lima who, opposing my work as a lecturer there, and quoting an opinion of Don Miguel de Unamuno (very superficial, as the opinions of the ex-rector of the University of Salamanca often are) wrote that whatever does not fully accept the revelation and infallibility of the Sacred Scriptures is nothing but incredulity in disguise.

In this, again, the most bigoted Catholics and most radical free-thinkers of the Spanish-American countries agree, and so it generally happens that, although French literature has great influence on the Hispano-American mind, nobody here knows of such work as that done in France by Auguste Sabatier, Eugène de Faye, or Maurice Goguel, in which they explain how the vigorous personality of Jesus was able to give birth to Christianity; how, as in the measured and

eloquent phrase that Deissmann took as the title for one of his books, the religion preached by Jesus could give place to the faith of Paul; or, to go back to the origin of the problem, as it was set forth by Lessing in the 18th century, how it came about that the religion Jesus preached could be transformed into a religion that took Jesus for its object.

It is true that there are in these Spanish and Portuguese-speaking countries few readers of the French authors who carry on a purely negative critical work such as Alfred Loisy, for whom Christianity and not Jesus is the important fact, or P. Couchoud, who, agreeing with Bruno Bauer, William Benjamin Smith, Arthur Drews, J. M. Robertson, and Vander Bergh van Eysinga, maintains that Jesus never existed and that the Christ of the Pauline epistles is a myth created by the feverish imagination of the first Christians—Jews insane with the expectation of the end of the world. But these can claim more readers than the constructive critics of the French liberal Protestants I mentioned before, and although these few readers, belonging to a minority which has little or no influence on the masses, may in time be added to the forces opposing Christianity in Latin America, they at least have in their favour that they are elements to be substracted from the great mass of the religiously indifferent or ignorant, who in these countries are numberless.

These persons are at least interested in religious topics, and, as both Loisy and Couchoud, in their endeavour to discredit or simply deny the personal work of Jesus, emphasize the fundamental importance of collective religious sentiment, the reading of their works will deepen the interest of these readers in the study of religious phenomena. And that is no small gain. When we remember that Positivism has predominated throughout the Latin American University centres, and that, owing to its influence, the intellectual leaders of youth, almost without exception until these last few years, have considered religion, any religion, as a stigma of mental inferiority or backwardness, one cannot but welcome any agent that will help to combat these anti-religious superstitions so characteristic of the majority of cultured Latin Americans during the past century.

In this connexion we cannot overlook the enormous influence of the publications of the *Revista del Occidente,* edited in Madrid by Ortega y Gasset, are having in these countries. They have contributed much to popularize in Latin America the studies in the philosophy of religion carried out in Germany by such men as Rudolf Otto, Max Scheler, Otto Gründler, and others. Ortega y Gasset himself, with his series of lectures given in Argentina and Chile, and Alejandro Korn, the aged professor of the University of Buenos Aires, in his persistent efforts to spread Kantian philosophy, should be mentioned with gratitude and respect as champions of a

crusade against Positivism that is driving from these countries the materialistic mentality and making room among the educated for a new spiritualistic or idealistic conception—an ontological conception—in which religion can have a place. Thanks to both of them, German philosophy is beginning to be known and esteemed. Names before unknown, such as Schleiermacher of an earlier day and Richard Wilhelm of the moderns, are now familiar among the intellectual class. The work undertaken by Ortega y Gasset, and before him by Alejandro Korn, has been brilliantly followed up in these latter years by the visit of the apostle of neo-vitalism, Hans Driesch, and of Hermann Keyserling, the founder of the School of Wisdom in Darmstadt.

This, of course, does not prevent the intellectuals from continuing to have the most mistaken and confused ideas about Christianity and its founder (ideas which can be taken from the romantic Renan or the revolutionary Barbusse). Nor, owing to the absence of a proper guide, and the want of apostles of truth, does it prevent the people from being still submerged in the most profound depths of superstition and ignorance. The one honorable exception is that of Professor Clemente Ricci, who for the last twenty odd years has been struggling through book and university chair to spread among the Spanish-speaking people of studious interest the results of the best European *New Testament* criticism. The author of these lines has endeavoured to follow him on the same themes, but the critical study of the origin and significance of Chrisitianity still remains an unexplored field with little attraction for the Latin American intellectuals. However, it is a great conquest that at the least the philosophy of religion interests them, or that they are beginning to accept a religious conception of philosophy. Subsequently we may dare hope that some day their interest will awaken to the constructive criticism of a fact of such transcendental importance as is Christianity for Western civilization.

Of such an interest there is already some evidence, but it is more of a literary than a scientific character. Theosophy has spread extensively throughout Latin America, and has, in its particular way, called attention to religious problems, and with such preoccupations we find in Mexico José Vasconcelos, trying to amalgamate Buddhism and Christianity, and maintaining that as Christ is our Buddha, the Western Buddha, it is Christ we should follow in preference to his brother of India. In Argentina, the author Ricardo Rojas, until recently Rector of the University of Buenos Aires, who was first attracted by the Bhagavadgita and later became interested in the Gospels, has published a book, *The Invisible Christ*, which reveals, along with a very superficial knowledge of the *New Testament* and an absolute silence as regards the

conclusions of the *New Testament* criticism, a real interest in religious problems, sometimes expressed with such true eloquence that it justifies the popularity his work has attained. Finally, in Chile, the poetess Gabriela Mistral has oftentimes struck the Christian note either exalting the figure of Jesus or affectionately lauding St. Francis of Assisi. But all these writers lack the ardour of apostleship. They are, above all, *literati*; the religious theme is but a sentimental outlet for them, and they are not disposed to make the diffusion of these sentiments the main, if not the exclusive, purpose of their lives. They lack especially a clear, systematic, scientific conception of the value of Christianity and of its Founder's personality and mission. More or less consciously they live on the religion of their ancestors, which they have never submitted to a careful analysis that would enable them to decide which elements should be abandoned and which retained so as to adapt Chrisitianity to modern mentality, *to give a religious value to the now undisputed facts revealed by science,* and to make of Christian ethics and spirituality a dynamic and determining factor in the future civilization of Latin America.

How can this result be achieved? Among the evangelical elements of Latin America the author of these lines has the reputation of being unfriendly towards Protestantism. It is true that more than once he has disapproved of its blind adhesion to the letter of the Bible, its unadaptable Anglo-Saxon mentality, formed and crystallized in the 16th, 17th, and 18th centuries; its lack of interest in philosophical problems, the priceless inheritance of our Græco-Roman civilization; its exotic character; its imported customs; its ecclesiastical organization; and even its language, almost incomprehensible to the majority of the people of the Latin race.

But, notwithstanding these criticisms, applicable to Protestant Missions working in the Spanish-American countries rather than to Protestantism in general, the author believes it is from Protestantism, from the Reformation as a movement (independent of its temporal or local crystallization in such and such Reformed Churches) that the solution can and will come for the grievous problem which afflicts Latin America and the world at large. But—let this be clearly understood—it is from the Protestantism which has produced the Harnacks, the Boussets, and the Schweitzers in Germany, the Streeters and the Glovers in Great Britain, the Sabatiers and Goguels in France. Not from the Protestantism that produces the "*Fundamentalists*" in the United States and of which, even a century ago, Carlyle said that it passed for Protestantism but it is only in name, because it was devoid of the spirit of progress and of individual interpretation, characteristics of the Reformation.

Any humble colporteur who, often at the risk of his life, carries a copy of the *New Testament* to a village hidden away in the

heart of Spain, Peru, or Bolivia, helps to remedy the pitiful state of things to which I have alluded. Anybody who, in a Sunday School or from the platform of a poor evangelical chapel, sets forth the Sermon on the Mount, or some of the beautiful parables from the *Gospel of Luke,* contributes to the same end. What a pity that so often, instead of this, time is lost commenting on the prophecies of *Daniel* or *Revelation!* But I believe that finally the remedy lies only in the winning of the intellectual classes to a religious conception of life, through a modern understanding of Christianity. Although apparently all great religious movements seem to have sprung from the masses, pushing up from below, in reality such is not the case, and only a superficial knowledge of history can account for such a misconception. The more I study the origins of Christianity the more I am convinced that the movement which sprang up in Galilee among a group of fishermen gathered around a young labourer cannot be explained except through the contact of the Jewish mentality with the Hellenic. The fundamental doctrine of Jesus, that of the Divine Fatherhood, is originally Stoic; and Stoicism was an intellectual, not a popular movement. Likewise, Buddhism, which later won millions of adherents among the masses of India and throughout the Orient, began as a movement at once purely intellectual and aristocratic, in the exact meaning of the word, *i.e.*, gathering around a prince, in the bosom of the *élite*. The Reformation that stirred the common people in the North of Europe and produced movements of so democratic and even demagogic a nature as was that of the Anabaptists, was being elaborated for centuries in the minds of men such as Amaury de Chartres, David de Dinnant, Eckhart, Tauler, Gerson, Wyclif, and Huss. The real father of the Reformation was not Luther, but Erasmus. Modern socialism, apparently the most popular of movements, did not rise from the masses, but came from the study chambers of the thinkers. It would not have existed without Karl Marx, and he cannot be explained except through so abtruse a philosopher as Hegel. *Ideas* work from above down, always and infallibly. The *sentiments* they awaken operate from beneath up, from the bubbling effervescence of the masses up to the highest social classes which they finally conquer. Think for a moment on the origin of the English Revolution, the North American Revolution, the French Revolution, or any other revolution, and this assertion will be confirmed. Their origin will always be found at the top, in the mind of one or more cultured men who directly or indirectly appeal to the masses and succeed in finding support in them.

For this reason, with all my respect for the work, often-times heroic, of the Biblical colporteur and of the street preacher who help to destroy religious conceptions so primitive as those that confuse Christ with God, or localize God in an image, I cannot

believe that the complete Christianization of Latin America, the saturation of her culture with the spirit of Jesus, can be attained simply by taking away worshippers, one to-day, another to-morrow, from the "Lord of Miracles" in Lima, or the "Virgin of Guadalupe" in Mexico. The conquest must begin higher up in the intellectual ranks, and to achieve this something more is needed than merely to distribute copies of the *New Testament* or comment on the Sermon on the Mount.

There is no doubt that a large proportion of Spanish American youth, especially among those who are not well-to-do, is concerned about moral and social problems. Many of these young people are readers of Barbusse, and they may find a certain interest in having the social principles implicit in Christ's teaching expounded to them, as Walter Rauschenbusch expounded them in the United States, or Dr. John A. Mackay here in Latin America, in his book, *Más Yo os Digo,* or I myself in *Principios Básicos de la Civilización Moderna.* But every ethic implies a metaphysic, a *Weltanschauung,* as the Germans say, and all commentary made on the moral precepts of Jesus will be of ephemeral value until the Latin American intellectual class is convinced: (1) that the entire universe is really the expression of Will that is Good, to which Jesus gave the name of Father; (2) that the Nazarene's teachings proceed, not from intellectual reasoning, but from a religious experience, an innermost communion with that Will; (3) that, owing to the close communion of Jesus with that Will, it manifested itself through Him, making Him the Christ, the Lord's *Anointed,* and therefore giving His teaching the character of divine revelation.

Any biological phenomenon, like any historical fact, can have two explanations, one physical and the other metaphysical. Looking at a twisted pine gripping the rocks on a mountain side and struggling to straighten itself up so as to receive the sunlight on its branches, we can explain the phenomenon by saying that the seed fell between the rocks and that the conditions of the soil, the slight moisture, the direction of the prevailing winds, gave the tree the tortured figure it now presents. This is the physical explanation and the one which generally satisfies the so-called scientists. But a Hans Driesch will come along and point out to them that the essential fact is precisely what has yet to be explained. Why has that seed within itself a force sufficient to break the rock and, notwithstanding all the external obstacles, to produce that tree? What mysterious thing is that which we call Life, and which expresses itself as a will? Where does the impulse come from which, moved by purpose, manifests itself not only in that poor pine but in the whole of the universe? This is the metaphysical aspect of things usually despised by our intellectuals and to which their attention must be called.

Taking the case of Jesus, it may be said that His personality, His activity, and His teachings may be explained by the circumstances and place of His birth, by the age in which He was born, the close contact between Galilee and the Hellenic world, the eschatological anxiety of the Jewish people at that time. All this is of great importance and never will the historical side of His personality—*the man*—be sufficiently insisted upon in order that He may cease to be the idol Catholicism has made of Him. But all this is merely the physical aspect of that historic fact. The *metaphysical aspect* still remains, the one which the first Christians beginning with Peter tried little by little to suggest, to see in Jesus "a man approved of by God by mighty works"; then with Paul, to consider him a divine entity, pre-existent to his historical manifestation—"the image of the invisible God, the first-born of every creature"—and finally, with John, to regard him as the incarnation of the Divine Intelligence, something like the divine *idea* of man (in the Platonic sense of the word *idea*) at last realized in the course of history, the first-born of a new spiritual humanity, in opposition to Adam as the progenitor of a carnal humanity, as Paul had already asserted.

Without going to the extreme of confounding Him with God—on the contrary, insisting upon the Christology of *Hebrews*, where, without failing to see Christ incarnated in Jesus as "the brightness of God's glory and the express image of His person", we are told, that "though He were a Son, yet learned He obedience by the things which He suffered", and "being made perfect He became the author of eternal salvation unto all them that obey Him"—we must emphasize the fact that Jesus was something more than one of the many teachers of the spiritual life whom the world has had. Christ is a Divine Incarnation. He is the full splendour of that inner light which enlightens every man, spoken of in the Fourth Gospel; the complete development of the Divine Seed we all have within us, mentioned in *1 John*, by means of which each of us is, potentially at least, a child of God, as Jesus Himself taught when He told us that, when praying to God, we should call Him Father.

All of *the absolute value* of Jesus as teacher lies in this fact. If He were not the Incarnation of God, the supreme manifestation of the Divine in man, a Divine purpose fulfilled in history, the first-born of a new humanity destined, in the course of centuries, "to attain the full stature of Christ", as Paul said, His teachings would have but a *relative value*, like those of any other master. But, insisting on the fact of the Divine Incarnation in Jesus, our principal object must be to call attention precisely to the Master—the Man—as the pattern and model of what we men should be, to that which makes Jesus the ideal man and, therefore, the ideal for every man.

This Divine Incarnation was effected, as *Hebrews* repeatedly and quite justly reiterates, in the same manner as it can and must

be effected in each one of us, if every Christian is to reach the ideal of being like Christ—by means of an absolute penetration of the Man with the Divine, through a process of psychological identification of Jesus with the Father; by a union day by day more intimate which at last finds its expression in the words which the Fourth Gospel puts on His lips: "I and the Father are one".

Behind the universe, and intermingled in the whole course of its evolution, there is a Will that strives to reveal itself through that universe and through man. Jesus was the Man who expressed fully that Divine Will and was therefore the model of what all men should become. This, I believe, should be our message to Latin America; and I think she is now prepared to understand it.

Naturally, this message implies a rectification of the whole of the traditional Christology, but it is only at such a price that we can wrest these Spanish and Portuguese-speaking countries from the dogmatic petrification in which they lie, from the lifeless Christianity that hinders their progress by feeding the incoercible religious eagerness of the human soul with absolutely primitive forms of religion, the worship of idols and the henotheistic adoration of local divinities such as the "Lord Jesus of Great Power", the "Virgin of Luján", or the "Lord of Miracles."

The entire process carried through from the second to the fifth century must be rectified. What was done at Nicæa and Constantinople should be, in my judgment, amended, not in the sense Arius wished, of considering the Son—the Divine Intelligence by which all things were made—*inferior* to the Father but *superior*. What was decided in Ephesus and Chalcedon should be corrected in the sense which seems to have been suggested by the Emperor Heraclius when, tired of all the disputes between Nestorius and Eutyches as to whether Jesus' nature was purely human, according to the former, or entirely divine according to the latter, or hybrid, as was taught by orthodoxy, he asked the theologians of his time how many wills there were in Jesus, whatever may have been His nature.

If the Divine Intelligence (the Son of Trinitarian dogma) were eternal, as claimed by the enemies of Arius, there would be no reason why the universe should not have reached perfection already, or, not having reached it yet, might do so some day. As Maeterlinck observes, that which has not been effected during the past eternity—the eternity preceding our present moment—cannot be accomplished in the future one because they both constitute but one—and the only—eternity, in which there is no hope of achieving in the future what has not been achieved in the past.

Such a thesis discards the possibility of progressive revelation. There would be no reason why the Divine Intelligence did not become incarnate in man from the beginning instead of at a given

moment. On the other hand, if what is indicated in *Gen. 1* is the awakening of the Divine Consciousness, the birth of that Wisdom spoken of in the *Proverbs* and *Job, an ascent from the inferior to the superior,* the step from the unconscious to the conscious in the Universal order, then the whole process of cosmic evolution is explained. This supports the doctrine that makes the life and passion of Jesus a symbol of an eternal process, the agony of the spirit in its struggle against matter. The Nazarene was right when he made of sacrifice voluntarily accepted the basis of His ethic, the ethic of collaboration with the Divine in the great task of saving the world, and we Christians, who give to the factor *time* its true importance in the realization of divine purposes, have good reasons for continuing to have faith in the future advent of the Kingdom of God.

But if the Incarnation of Divinity in the Nazarene's person was imposed on him from without (and this is the implication in the narratives of Jesus' birth according to *Matthew* and *Luke,* and Ephesus and Chalcedon); if Jesus was not, as *Hebrews* states, a man tempted in all things just as we are; if His nature was entirely different from ours, He cannot be our model, and His authority as Master vanishes because He cannot impose upon us duties which, owing to our inferiority, we are unable to perform.

But, on the other hand, if Jesus was endowed with a will like ours and, thanks to it, He succeeded in being obedient unto death, even death on the Cross; if, although tempted in all things just as we are, He reached the summit of perfection which made of Him the perfect Incarnation of God in man, then His example should be our stimulus, and Paul was right when he made his religious ideal consist in reaching a state in which he no longer lived but Christ lived in him.

Stigmatized afterwards on this account with the opprobrious nickname of *Monothelites,* the Greek theologians answered the question put to them by the Emperor Heraclius, saying that in Jesus, as in every man, there was but one will. In answering thus, those theologians did not realize that the Emperor's aim was to bring them to understand what we moderns can grasp quite easily, the necessity of taking the debated question of the Divinity of Jesus out of the field of theological speculation and placing it on the firm ground of psychology.

I believe that there is the solution.

JULIO NAVARRO MONZÓ.

THE INSTITUTIONAL CHURCH.

WHAT is an Institutional Church? It is no doubt difficult to draw the line between Institutional churches, Missions, and some ordinary churches, for not all Missions are institutional, and not a few ordinary churches have a strong club and institute element. Is Broadway Tabernacle in New York, where Dr. Jefferson ministered so magnificently for 30 years, an Institutional church? I once asked the Doctor this question in his study on the fifth floor of the Tabernacle with the roar of the Broadway traffic below, and he replied: "No. We are not, strictly speaking, a fully Institutional church". And yet on the ground floor of the Tabernacle is the church and a secretary's office; on the first floor the gallery of the church; on the second the Sunday School; on the third the women's parlour and girls' club; on the fourth the men's club with reading room and library; while on the top floor of all, in his lofty fastness, secure as an eagle's eyrie, the pastor has his study and his private office. There is, of course, an "elevator" throughout, and, with discreet provision for human need, a kitchen is provided on every floor! Surely this, we may say, is a definitely Institutional Church—and yet we shall not find a single billiard ball on the whole premises.

Again, in Canada, we come upon Institutional churches which would probably not call themselves by that name. In Toronto there is a church with the most elaborate social equipment perhaps to be found anywhere—in York Minster Baptist Church. Built at a cost of £57,000, this new church is, as Dr. J. C. Carlile truly calls it, "the most magnificent Nonconformist building in the world". On entering the lofty sanctuary, one feels a sense of awe and reverence, yet this tells but half the story. For behind the church you will find far stretches of tennis lawns; many shower baths; Sunday School equipment for 1,400 scholars—a Yellow Room for Beginners, a Green Room for the Primary; a kitchen large enough for a first-class hotel; hair-drying electrical apparatus for candidates after baptism; a Banqueting Hall for church suppers; and, of course, telephones everywhere. Surely this is an Institutional Church? And yet the social equipment is quite secondary to the preaching of the Word to immense congregations by a preacher who broadcasts his own service every Sunday evening throughout the year, and whose congregation when the church was built already numbered 2,500. The genius behind all this is the Rev. William Cameron.

And so we ask: "Is there any *raison d'être* for the Institutional Church? Has its introduction into our ecclesiastical life been a success and held to the Church those who otherwise would have been lost to its influence? Or has it been found to stress matters of lesser

importance and so weakened the forces which should be concentrated on the main spiritual concerns?". These are questions demanding a careful examination and answer. For there is a sharp difference of opinion on the whole subject not only among individuals but even among whole denominations. For while some denominations, like the Wesleyans, tend to increase the number of their Central Halls, others are decidedly suspicious of the whole enterprise and issue a call, which is also a warning, to return to the old paths.

By an Institutional Church we mean a church which seeks to provide in more than usual measure for the all-round physical, mental, and spiritual needs of its adherents. It is a church in which the recreative and club element is catered for, the social and fellowship side of church life carefully arranged; and where the home atmosphere is unmistakable. It is a teaching as well as a preaching centre, and recognizes the many sides of human nature in a special way by the provision of educational and training facilities for body and mind as well as soul.

We will take first the objections raised to Institutionalism. It is declared that in Institutional Churches the spiritual work tends to be crowded out by the club life, and the immense mass of detailed organization becomes a burden rather than a boon. The more definitely religious aspects are prone to be smothered by the social activities, and the time and energy of Christian workers expended on matters of secondary importance. Too often the Institutional Church, we are told, is more an Institution than a Church, and that it is a delusion to suppose that the Kingdom of Heaven can be entered on a billiard ball. We are further assured that a Central Hall which has tip-up seats throughout, and a platform instead of a pulpit, serves to convert a religious service into a public meeting, and makes the prayer mood correspondingly difficult. The fact, it is alleged, that concerts and other entertainments are held in the same hall as that of the Sunday services reacts psychologically against the worshipper, and he is thereby less disposed for the act of worship. Also, it is averred, the immense cost of the upkeep of such buildings, both in fabric and organization, makes it doubtful if it is worth while, for it is rare for such places to be out of debt, and in some cases superintendents have left for other spheres because the responsibility of money raising proved too heavy a burden. Such are some of the reasons lodged against Institutionalism.

Now consider the reasons urged in favour. Every age makes its own peculiar demands in church life as in every other branch of activity. The Middle Ages called for mighty cathedrals in which to house the Blessed Sacrament and the bones of the saints, to serve as stately centres for each diocese, and to be suitable for long and luxurious processionals. The twentieth century calls for another type of church, especially in populous industrial city centres. There

is a call for a church which shall be a home of the people, and a temple of God and humanity—a church in which the whole of life may be brought under the sway of religious influences. Man is a soul, but he has a body, and in the sordid conditions of some of our slums it is difficult for the soul to get a look in at all. We all remember the late Will Crooks's comment on an election poster appealing to men to defend the Empire. "What's the use of an Empire on which the sun never sets to a man on whose slum the sun never rises?". The church of the people should be the second home of the people. And that is why in an up-to-date Institutional Church you find the gymnasium and boys' club in the basement; the men's club and billiard room on the ground floor; the class-rooms and school departments on the first floor; the flat roof for summer open-air recreation on the top; while at the heart of it all is the church itself—the House of Prayer where the word and grace of God are given forth to the souls of men. If such provision will save men from sin and degradation, then let us have it.

Of course, the club element must be kept subordinate and the primary purpose held uppermost. No Institutional Church can be a success if the tail wags the dog. As the Rev. J. Ross Murray has pointed out, the Institutional Church is the modern counterpart of the medieval monastery. The great monastery buildings were grouped round the abbey. The gates were open day and night for the hunted and forlorn. The monastery had its hospital for the sick, its refectory, its cloister for promenade and conversation, and its dormitories. No wayfaring man was refused help. But the church was at the heart of it all. So to-day, in our Institutional Churches the gates are open every evening and most of the day; we have no hospital of our own but are constantly handing out recommendations for free hospital treatment; we have refreshment rooms and spacious kitchens, clubs for conversation and distribution of alms and Christmas dinners for the poor. Every week hundreds and sometimes thousands of people come under our roof for one purpose or another. Men are weaned from drink and the bar parlour by coming to play billiards under a Christian roof where swearing and gambling are not allowed. There are rooms for babies, for cripples, for everyone. Every Saturday evening we have an entertainment attended by anything up to 1,000 children and young people, which keeps the adolescents off the streets, gives them a healthy, wholesome evening of recreation, and incidentally brings us in from £200 to £300 a year. We give Christmas dinners to 300 or more poor women, and a Christmas morning breakfast to 1,000 poor children. During every Sunday evening service there is another service going on with 500 children present and a lantern throwing the hymns on the screen.

This kind of work may have been unnecessary before the Industrial Revolution, for our cities were much smaller then and the

population differently placed. For example, 130 years ago there were only two Congregational churches in Manchester. To-day there are sixty. In those days the Rev. Caleb Warhurst stood up in his flowing wig and white bands in his Congregational pulpit and preached to the merchants of Shudehill. Dr. McAll would preach for an hour, and turn the hour glass, and charm his congregation with yet another hour. They would begin the Sunday with a prayer-meeting at half-past six in the morning and continue with only short intervals till nearly midnight. We do not do that now, but neither do we after the morning service adjourn to the "Dog and Partridge" for a pint of ale, as those ancient worthies did. In those days the prosperous Manchester merchants lived over their shops in Deansgate. Nowadays they live over their incomes in Southport! The drift of the population has denuded the town churches of their substantial families to whom they looked for their chief support.

But an Institutional Church is to be distinguished from down-town churches surrounded by warehouses, mills, shops, and lodging-houses, in neighbourhoods denuded of population. There are many poor districts, including slums, where the population is swarming, but where it is difficult to gather the people because they are shy of an ordinary church edifice. Such people would welcome a less ecclesiastical type of building, where all seats are free, and private pews unknown, and where they can find a homely centre for their recreation as well as for their worship. What is to be done in such a case? Everyone knows that it is proportionately more expensive to alter an old building than to put up a new one. *We* were fortunate enough to get into touch with a millionairess who gave us £25,000 and so our initial problem was solved. But when the building is erected the financial problem has only begun. For how are these large places to be kept up? We have, for example, 75 rooms on our premises, with a church hall seating 1,100. It costs us nearly £30 a year to have our windows cleaned, and then they are never clean! Our costs for caretakers and ordinary cleaning are not much below £350 a year. We are lucky if £100 pays for our fuel, and another £100 for electricity. There is always a bill of £40 for insurance, and another of nearly £70 for rates, and the stipends of two ministers to be found. Where does the money come from? Apart from collections and the envelope system, the letting of our rooms, which we never allow to hamper our own activities, produces £550 a year. In addition, subscriptions from outside friends are an immense help, and bazaars are inevitable at intervals. An Institutional minister must for this reason develop into a shameless beggar on behalf of his church, and he must regard financial shyness or bashfulness in asking for money as one of the seven deadly sins.

The organizations of an Institutional Church are legion. There will be a Dramatic Society, a Badminton Club, a Christian

Endeavour or a Band of Hope—not always both—an orchestra, a gymnastic class, and a Rambling Club. The P.S.A. for men, the P.M.E. for women, the Boys' Brigade and the Girls' Life Brigade should be, after the Sunday School, the strongest organizations in the whole Institute. There are, of course, Cricket Clubs and Football Clubs; almost every Saturday afternoon in the season I attend two football matches, the one of the young men, and the other of our lads. If we are going to hold the youth of our churches, we must show an interest in their recreations. Saturday afternoon is no time for a minister of such a church to be writing his sermon. He should be out with his young folk, following keenly their sports, and when they see his interest in them they are more likely to reciprocate by showing interest in him and the things which are nearest his heart. There will also be a Cripples' Guild which provides one night's happiness every week for crippled children. Most of these children are from very poor homes, and some have been on their backs for years. One little girl was helpless for four years, and most of the cases are of deformity from birth. There will be also a Savings Bank in which perhaps 150 depositors will lodge an average of £10 hard-earned savings. During the summer, open-air services are held at some key position of a main thoroughfare. Our own church members form a nucleus, and presently a ring of men gather on the outside of the circle, men who would never come inside an ordinary church. Sometimes, on a controversial theme like betting, they will interrupt, and the more interruptions we have, the more we like it. It stimulates interest, and we can all the better get the truth home.

An Institutional Church, being a central city church, should not be parsimonious in the matter of advertising. In our own case, our church services are advertised every week in three local newspapers, and once a year we take a quarter-page advertisement in the local weekly journal, and thereby announce special services in 30,000 homes. We are told that the P.S.A. and Brotherhood movement is decaying and is "played out". We do not believe it. Let every Brotherhood open its winter session with a series of four special services with really distinguished speakers and first-class soloists, and pay for them if necessary. Let the members canvass their neighbourhood, circularize the district, and paint the town red. Let the public know what is being done, and let them have something worth coming for when they come. And when the men come, give them a straight invitation to join. Last year, as a result of our effort, our Brotherhood received fifty new members. And this could, with a little energy, be repeated all over the country.

We must now answer the objection raised that the social activities in Institutional work tend to crowd out the more definitely spiritual work. If we who are in this work believed that to be true, we would shut down our Institute to-morrow. But we believe that all the time

and money and thought put forth on these social undertakings are more than worth while in consolidating our spiritual gains by providing a healthy counter-attraction to resorts of evil. Men rescued from the curse of drink can spend an evening of wholesome recreation at the Institute instead of draining their pockets empty and soaking themselves full at a public-house. One such man said: "I used to be a chucker-out in a pub. I am now a whipper-in to a church". In our own district there is a street which until recently had a public-house at every corner, which meant 37 public-houses in one-third of a mile. It was said that if a man drank a thimbleful of beer, and doubled the amount at every inn he came to, he would be drunk before he reached the end of the street. To-day, fortunately, the inns in that street are reduced to six. An Institutional Church exists not to inhibit spiritual work but, having promoted it, to follow it up.

Here is a concrete example from my own church. A boy, who was the son of a steady shoemaker, had an intemperate mother. His father died, and at once his mother took to drink and brought up and encouraged the boy in it. At 17 the lad started drinking heavily and went from bad to worse until he believed himself to be beyond recovery. He was engaged to a girl, and he implored her to give him up as he feared he would only drag her down. She refused, saying, "You'll come right some day", and so they were married. But he did not reform, and came home drunk almost every night, shouting and raving so that his wife sought refuge with her next door neighbour. The man next door was steady, and made a practice every Sunday afternoon of leaving his house at about a quarter to three. The drunkard's wife enquired where he went, and learnt that he attended a Brotherhood meeting. She begged the man to invite her husband to go, which he did, but only got the reply, "I want none of that rubbish". By frequent invitations, the neighbour at last persuaded the drunkard to go the following Sunday. When the time came, the drunkard had forgotten all about it, but kept his promise and went, half drunk. He went partly to please his wife, and partly because, being "three sheets in the wind", he badly wanted a sleep. Each Sunday the neighbour called for him and took him to the meeting, but he did not give up the drink. For eighteen months this went on. The addresses he heard on temperance did not appeal to him at all, because he felt the speakers did not realize the terrific battle a man would have to put up to release himself from the slavery of the habit. But the addresses on home life struck home, and the indirect method of appeal proved more effective. The result was that the drunkard steadied up a good deal, and people thought he was reforming, when suddenly he had a terrific break-out lasting ten days, during which time he was never sober. Everybody turned upon him, including even his patient wife, and they all said they had done with him for ever. At this challenge he stood up at the table in his own

home, and, raising the cup containing the rum, said to his wife, "Now then, lass, that's my last".

Then and there he began the fight of his life, and "what that fight means, no one can tell who has not been through it". At his workshop the men jeered and sneered at him, saying "You are tied to your wife's apron-strings". He did not break with his friends : they broke with him. When he was teetotal they did not want him any more, as he had signed the pledge. One hot summer's day, however, he saw one of his workmates put a bottle into his pocket and hang up his coat. He waited till the man had gone away, and then, with a sudden craving, went to the man's pocket and raised the bottle to his lips. In an instant, the man himself appeared and, snatching it from his grasp as he was about to drink, cried : "No. I don't grudge it you. But I won't let you have it because you have signed the pledge. I watched you when I saw you wanted me out of the way". When the bottle had been seized from his hands, the man, trembling like a leaf, shaking with the conflict of temptation, at once thanked his workmate for saving him. From that day the battle was won. The man that once was so vile a drunkard that his wife for very shame refused to recognize him in the street joined our Brotherhood, joined our Institute Club, joined our church, and is to-day a deacon. I am therefore entitled to say that Institutional religion is redemptive religion, and the club under the church roof may be the path a man's soul shall take to enter and keep within the Kingdom of God.

There are some people, no doubt, who pity those who work among the poor and destitute and in the slums of our swarming cities. They think it must be a very rough life, with no time for culture, with great financial anxiety, and very depressing amid so much want and shame. But there is no need to think this. God calls some men to work in country villages on the beautiful hillsides and in the quiet dales. God calls others to serve Him in the select watering places and the refined residential suburbs. God calls yet others to be near the beating heart of humanity in the thick of the central city swarm. He gives to them the joy of handing the cup of cold water to the needy and oppressed in the narrow slum and impoverished garret. He gives them to go to the outcast and destitute in the grey drear streets and back alleys and bring them in, that they may know the Master Who came that they might have life, and that they might have it more abundantly.

J. Stanley Perkins.

THE RELIGION OF ALL SENSIBLE MEN AND THE RELIGION OF CHRISTIANS.*

Romans ix. 13. As it is written, Jacob have I loved, but Esau have I hated.

This provocative text St. Paul might have worded for the express purpose of outraging the largest possible number of modern critics of historical Christianity. There is the appeal to what is written: that outrage of the open-eyed scientific search for truth. There is the preference of Jacob, the pious humbug, before Esau, the manly man of the world: that outrage of the moral judgment. There is the interpretation of life by reference to an arbitrary, over-ruling will of God: that outrage of the dignity of the human soul. Here is a view of the Holy Scriptures, of human character, of God's Will that provokes modern man because it rests on sanctions which he is proud to have exploded and on a morality which he is sure he has outgrown. Even among the more modest of us there are tender consciences that are shocked to find this reactionary scholasticism bound between the same covers as the Sermon on the Mount.

It is as far from my purpose as it would be beyond my capacity to judge between St. Paul and his critics, or to re-state his opinion less truculently and less trenchantly than he stated it for himself. I have not chosen this text in order to play with character studies of Jacob and Esau; nor "in thoughts more elevate" to reason high

> Of Providence, Foreknowledge, Will and Fate,
> Fixt fate, free will, foreknowledge absolute.

I have chosen this text for a simpler purpose, a purpose more becoming for a layman: I choose it because it sets before you in a classical phrase, as the lesson[1] set before you in a classical chapter, and as Charles Wesley will presently set before you in a closing hymn[2], the contrast—the sharp, eternal, present contrast between the religious and the irreligious life. St. Paul's phrase is provocative because of its fine edge. It is challenging, because like all great speech it is making one point at a time. Here is no balanced philosophy: here is a searchlight thrown on one point and at least making that clear.

There is a difference, the text reminds us, between having religion and not having it; between being religious (if you prefer the weaker phrase) and not being. It is a difference which is important in itself, for itself, which is not a mere reflexion of a man's

* A sermon preached in Mansfield College Chapel, Oxford.

1 *Rom.* 81-18, 28-39.

2 "Come, O Thou Traveller unknown."

other moral characteristics. Jacob, though a shifty hypocrite, is within the covenant; Esau, though a noble savage, is without. And it is a difference which cuts as deep and as wide as the gap between love and hate. *Jacob have I loved: Esau have I hated.* And it is a difference that has relation to *God*: you cannot explain it in terms of Jacob and Esau.

Even the daily papers are aware that this cleavage between religion and no-religion is assuming a new importance and a new precision in our day. We are coming to the end of that decent, if unmeaning, acquiescence in the existence of a dominant religion which has acted in favour of Christianity since the conversion of governments like Constantine's in Rome and Ethelbert's in Kent. We Dissenters, hardly less than the Anglican body, have benefited by this acquiescence, but to-day religion is ceasing to be a thing taken for granted. It is receiving support and recognition and tolerance only from the religious. At the edge of the civilized world, in Mexico and Russia, the change is marked by bloody terror and undisguised persecution. In western Europe we do things in better taste, but the same cleavage appears every year more clearly among us. The minority who value and practise religion stand every year in sharper contrast against the majority for whom the practice of religion is simply as if it did not exist. Whether you live in a slum terrace of an industrial town or a suburban street of a cathedral city or the court of a Cambridge College it is equally odd to be found going to service. To a certain extent, for certain purposes, and on certain occasions—in schools, for example, and at national solemnities—we still behave as if religion were everyman's concern; but, as you know, strident voices cry for an end of this pretence, and he is bold who predicts that vast changes will not come in our time. Convinced, consciously-devoted Christians may have been always a minority; but the unconscious herd is no longer with us. We are a minority; and many persons of influence demand that we should be treated as such.

What do we say in this situation? Let me tell you two things that I will not say. First, I will not say (for I know it to be untrue) that we are a minority because we deserve to be one, because we are the mean, contemptible creatures that fifth-rate writers caricature us as being. You know the sort of thing. The death of Mr. D. H. Lawrence, because he was brought up as a Congregationalist, gave a rare opportunity for picturing the repulsiveness of the particular type of Christianity we best know. The opportunity was abundantly used. I take a random example. Nonconformity, Mr. Richard Church hastened to inform the world,

> was an atmosphere of taboo, denial, and dualism of flesh and spirit, whose only enlivening quality was a hazy sort of sentimental kindness towards mankind, an emotion that did not extend to the intellectual activities.

It is a

> scepticism about the joys of life, the generosity of nature, the grace and dignity of the flesh, the creed of sour grapes resulting from degradation,

and so on, and so on. For myself I read as little as possible of such criticism of modern Christianity. I do not wish to be pharisaic or to thank God that I am not as other men, but it is hard not to do so unless one avoids what are called the scathing exposures of people like us by Mr. Church, Mr. Mencken, and people like them. The situation to-day is serious, but it does not call for repentance for sins that we have not committed.

The second thing that I will not say is that this apparent omission of religion from life is apparent only: that men are in truth getting their religion in another way, that in nature, in social service, in fellowship they satisfy the old wants that the practice of religion used to satisfy; that the mountaineer finds mystic communion with God in the urge towards an unattainable peak; that the social worker needs no vicarious redemptive way of the Cross. Such talk merely confuses the issue. A breezy round at golf, a picnic before a blazing sunset, a sing-song in a charabanc at dusk: these may indeed be tolerable substitutes for that hushed feeling of awe which the dim religious light of a Gothic nave used to give, or for the friendly thrill of a familiar hymn tune. But who confused the hush of a cathedral or the whirlwind of a popular tune with true religion? No one who had any vital experience of it. You may get Deism out of communion with nature. You may get the religion of humanity (whatever that is) out of social fellowship. Thousands of our countrymen who never got anything better from the churches are to-day getting something not much worse from the new pagan Sunday. But the love of God our Father, the grace of the Word made Flesh, the life eternal in face of physical death—nature and social fellowship never gave these: and these are Christianity. There was always a chance that these would break through Anglican matins or Torrey-Alexander hymns; but for thousands of men and women and children life now provides not even such a chance. To say that it is merely institutional, dogmatic religion that they are missing is a self-deception that is hardly honest. Did you ever know in one least degree the good news in our Saviour's words "Your Father in heaven"? Did you ever adore, if only for a moment, "that most holy and most reverend Name, the Name of our Lord Jesus Christ"? Then you know that for these things there is no cheap week-end substitute, that the world may teach men to forget the void, but can never fill it.

These two things, then, we decline to do. We decline to plead guilty when we are told that the present situation is nothing but a reflexion of the miserable character and bankruptcy of the Church, and we decline to use the anæsthetic of pretending that the change

is not very serious because it does not concern fundamental religion.

Nothing, of course, is gained by exaggeration. The modern world which neglects religion is in many ways a very good world doing very well. It was never more comfortable, never more kindly, never more moral. The men with the splendid virtues of paganism—to ride, to shoot, and to tell the truth—it is nonsense to pretend that they are other than we find them every day to be. But this comfortable, kindly, moral world is uncertain, uneasy, and (when it stops to think about the great issues of life) sad. If men are thinking less about the great issues (and I believe they are) it is because they fear the answer. *Let us eat and drink, for to-morrow we die.*

Such serious writers and thinkers outside the Church as have the attention of men and women in 1930 are busy in re-stating, in terms that the most sombre theologians might envy, a new doctrine of the Fall of Man. This time it is a Fall not from a real heaven, but from an imagined one to the squalor of actual facts. They are re-writing *Paradise Lost*, and their point is that there was no Paradise to lose and consequently none to regain. From the tender, exquisite melancholy of Galsworthy to the savage sub-human cynicism of Bertrand Russell there is a chorus filling this comfortable, kindly, moral modern world with sounds of subtle despondency: now sweet, now raucous, now disgusting, but always melancholy. The nineteenth century smiled in a superior way when the Calvinist talked of the Fall; but the twentieth sits at the feet of other teachers to learn the same lesson.

And we, what are we doing? Why, said Thomas Hardy near the end of his life, why does not Christianity say, as it looks at the modern world, "I resign; I give it up; I am done."? Why? because it is for precisely such a world that Christianity has its message. It was into such a world, comfortable but cursed by a haunting sense of corruption and death lurking behind all that men see and love, into such a world that there went like a trumpet-call the apostolic message of Jesus and the Resurrection. And the most distressing thing about the Church (about you and me) to-day is not that we are the wretched fellows they say we are—for we are not; or that the faith is intellectually discredited—for it is not; but that with the message of certainty for an uncertain world, of hope for pathetic despair about the great issues, of life in place of death, the Church is beginning to look like a sort of private club which takes its pleasures sadly on Sunday mornings. The immediate danger to religion is not fundamentalism nor modernism nor secularism: it is that religion will come to be regarded as the private preserve of a few people who like that sort of thing: something like heraldry or the study of architecture or folk dancing, a perfectly respectable, indeed a rather creditable, hobby with a dash of scholarship in it, but a thing which simply does not occur so far as the plain man is concerned.

This has been a great year for Church Conferences: but Church Union and liturgical experiments, much as they interest us who are in the ring, are about as nearly related to real life for most people as heraldry or the study of the Gothic renaissance. The ark of God is in some danger of falling into the hands of the ecclesiastically-minded Philistines: it has got to be drawn back on the creaking waggon of the common life.[1] That at least, is the indictment that I bring against myself, to which I must plead, *Guilty, guilty; my fault, my own fault, my own most grievous fault.*

What is to be done? I put it to you that what we lack is the very last thing our critics think of blaming us for. We lack that particular thing which differentiated Jacob from Esau, and made one as unlike the other as love is unlike hate: the decisive relation with God. Our religion (though we call it Christian) is often only natural religion—the religion of all sensible men: a mixture of good form, philanthropy, and a vague sense of mystery which we miscall mysticism. Well: men can get all that outside the Church—the religion of all sensible men—and they know it. That is the Esau life. There is nothing distinctive there; and if you add interest in the Church as a historic institution and in liturgy as a form of dramatic art you have the basis for a club of nice people, but not for a conquering divine society. Not on such foundations did the Apostles build the Church Catholic. We are able to disguise Christ's holy religion as a private fad of our own with no particular bearing on the life of a world that is not interested, because we live too little before the central, distinctive, characteristic, unique things in Christ's religion. Not in the things that he shares with Esau and other men, but in the lonely wrestling with the Man at midnight is Jacob best known and most powerful. That is the act that makes him what he is. To that, and in that, he is called.

I do not know the precise ways in which the majesty, the glory, the command, of Christ's religion comes most to you. I do not suggest that it comes only in one way; but I do suggest—no, I affirm—that it is at that point we should linger more often, to that point we should return more earnestly, for a renewal of the springs of religion. We are so *blasé* about the greatest, solemnest things. We take them for granted: and go on to discuss the trivialities of religion, more interesting because they give more scope for novel opinion and more chance for cleverness. Fathers and brethren, not so do we make our calling and election sure or proclaim the Good News as dying men to dying men. So much of our religious talk and thought concerns men. I turn to the Missal, to Wesley's Hymns, to any record of powerful religion: I am in the presence of God. It is *God* Who is spoken of: it is to *God* that the

1 This phrase, I think, is Dr. Waggett's: anyway it is not mine.

soul returns. It is in the contemplation of *Him*, the experience of *Him*, the defeat of our wrestling spirits by *Him*, that we shall find a strength that cannot be concealed, a light that cannot be hid, a life that is life indeed.

> Ah! shew ME that happiest place,
> The place of Thy people's abode,
> Where saints in an ecstasy gaze,
> And hang on a crucified God;
> Thy love for the sinner declare,
> Thy passion and death on the tree;
> My spirit to Calvary bear,
> To suffer and triumph with Thee.

Something of the secret of the life that is hid with God we all know. I speak only to turn you back upon it. With all your doubts, with all—I will not say your sin—with all your lack of experience of contrition for sin, with all the manifold attractions of this puzzling world, you know—you have not entirely forgotten—that holy place from which you can see the sacred Form of the Son of Man, and see too that, despite all official misrepresentation and all scholastic problems, the ancient testimony is true: *He is the fairest among ten thousand.* You know that His Words, for all their strangeness, have a celestial quality: no man speaks, of all the sons of men, as He still speaks. If there be a God, He *was* in Christ, revealing more than we dare to hope is true. The Word was made Flesh. Yes: then do not take all this for granted and go and do something else. Stay here before the Cross and contemplate: contemplate and you will adore. But if it is to be worth anything that adoration will cost something. Jacob, after his wrestling, halted upon his thigh; and St. Paul, who wrote of him, bore the marks of the Lord Jesus; but St. Paul could do all things through Christ, and Jacob could boast—

> Lame as I am, I take the prey,
> Hell, earth, and sin with ease o'ercome.

Do you think there is no interest, no place, in our world for lives of that calibre? Do you think the modern world unresponsive to them? Do not complain until you have put the modern world and the conquering Christian life to the acid test of your every-day experience.

B. L. MANNING.

THE SITUATION IN INDIA.

When I first came to India in 1924 the general atmosphere was one of depression. The idealism and optimism of the Non-Co-operation movement had been damped by the moral failure of violence and had been succeeded by widening disunion between the Hindus and Mussulmans, and by a deepening feeling of helplessness. The principle of non-violence was felt to have failed in practice, and a period of scepticism and materialism, of sectional claims and bargaining for petty advantages, ensued. "Let us eat, drink and be merry," said the young generation of that time, "for Swaraj is far off and to-morrow we shall be unemployed". The students were not absorbed in politics; rather they were not interested enough. For the next three years each fresh class of students—and taking History and Politics I was in touch with them on this side—showed less interest in current affairs than the one before.

Lord Reading was a very successful Viceroy in the sense that he diagnosed the weakness of the Non-Co-operation movement. He saw that if he did nothing the divergent aims of Mr. Gandhi and the Ali Brothers would reveal themselves; he did nothing and the coalition dissolved before him. But he forfeited his claim to greatness by continuing to do nothing; after the collapse, he failed to develop any national policy which would attract moderate elements from all quarters to the Government. The rival parties quarrelled with each other, but they did not rally to the Government. Lord Reading was successful, but few men were less loved in India than he.

While India lay in this emotional trough of the political wave Lord Irwin arrived in 1926. His first attempt to give the country a lead by offering mediation in communal disputes failed because it took time to distinguish him from his predecessor and he was not yet sufficiently trusted. A year's acquaintance overcame this initial handicap, and just when everything was in train for the recovery of the moral leadership of the country by the Government came—the Simon Commission. I left India in 1926 and returned in September, 1927. My first impression was of an atmosphere more stagnant than ever, and one heard increasing complaints of apathy and increasing extravagance. Within two months the Simon Commission was appointed, and the atmosphere was changed overnight. The first angry outburst was followed by a steady growth of excitement and resentment, which has continued ever since. If the Cabinet had donned "Khaddar" themselves they could not have done the Swarajists a better service.

The appointment of the Simon Commission was an immense psychological blunder, like the Partition of Bengal in 1905, the

Rowlatt Acts of 1919, Jalianwala in 1919 ("the culmination of a widespread outburst of mob violence," according to the Simon Report), and the doubling of the Poll Tax in 1923 (called " a small increase " by the same high authority). The list has still to be added to, as will be shown later. Putting aside Jalianwala, for each of the others there was a good deal to be said from the practical standpoint. The only difficulty was that the people concerned regarded them as an affront to their self-respect, and their forcible imposition as a national insult. In each case up to the present, it may be added, the measure was forced through against popular protest, did the Government no practical good, and was finally abandoned. The opposition was the same in principle as that of the Puritans to the practical measures of the early Stuarts—an insistence on status which outweighed every other consideration. The Bengal Partition was repealed in 1911, after the anarchist movement had started; the Rowlatt Acts, after launching the Non-Co-operation movement, were not enforced, and were finally repealed; and the enhanced Salt Tax of 1923, after causing the fall of the Liberals who supported the Reforms, was repealed in 1924.

Anyone in touch with the educated classes could have told the Government the result of appointing an all-white Commission, but they disregarded the advice which was offered to them. The boycott of the Commission was a reality from the beginning and strengthened as time went on, but so wrapped up was the Government in its own self-sufficiency that the boycott's strength was not realized in Simla until October, 1928 (a year after appointment), and did not penetrate to London until March, 1929, when the *Times* admitted it. All the main parties joined the boycott, only communal groups standing out. The Congress, which had divided into No-Changers (Mr. Gandhi) Swarajists (Pt. Motilal Nehur) and Responsivists or Nationalists (Pt. Malaviya), re-united, and an All-Parties Conference drew up the Nehru Report.

But the Commission not only re-united the country; it started the Independence Movement led by Srinivasa Iyengar, S. C. Bose, and Jawaharlal Nehru. As feeling grew more intense, its strength grew rapidly, and in the 1928 Congress Mr. Gandhi only prevented the adoption of the Independence Resolution by postponing its effect till the following year. In addition to this, the physical force revolutionary party revived and gained strength rapidly in the Punjab and Bengal.

It was this situation which the Labour Government had to face when it came into office. The Conservatives had just realized that there was a situation to face, but had done nothing to face it when they were defeated. There followed Lord Irwin's visit to England a year ago. It seems certain that he went to propose a policy of conciliation. He had been fully warned of the result of the appointment

of an all-white Commission by men like Sir Tej Bahadur Sapru, and even if he did not believe them at the time—though it is said he favoured a mixed one and was supported by Mr. Baldwin, who was, however, over-ruled in the Cabinet by Lord Birkenhead and Mr. Churchill—events have proved their correctness.

There followed the October announcement, with its definition of the goal of Indian constitutional development as Dominion Status, and the offer of a Round Table Conference. Incidentally one reason for Lord Reading's annoyance at this was because this definition superseded one given by Sir Malcolm Hailey on his behalf in 1924, in which the self-government mentioned in the 1917 pledge was distinguished as something different from full Dominion Status.

This announcement was welcomed by all the leaders, and for a month optimism reigned. But immediately two difficulties appeared on the Congress side. On the one hand, it was uncertain whether the Conference would discuss the means of establishing Dominion Government, or whether it would be limited to tinkering with the general constitution on the basis of the then shortly-expected revelation, the Simon Report. On the other hand, the debates in Parliament, the threats of a crisis, the attitude of Lord Reading, Mr. Lloyd George, and the Liberals in particular, and the consequent apparent hedging by the Government itself, aroused the greatest misgiving. The speech of Lord Birkenhead, whose name was still influential in India, was a further irritant. In consequence the Congress leaders determined to ask Lord Irwin for further elucidation of the announcement before the Congress Session at Christmas. There followed the abortive meeting of 23rd December. The decisive factor in this was Mahatma Gandhi, who, though written off in England as politically extinct by politicians who thought of him in terms of Rothermeres and Churchills, was throughout the pivotal point of Congress policy. It seems that, after welcoming the announcement, the opposition raised in England by both Liberals and Conservatives had convinced the Mahatma that though the Viceroy and the Cabinet were both sincere, they did not represent the English people and were not strong enough to carry through their policy. He, therefore, began the interview by bluntly stating the full Congress demands.

Could the Viceroy have answered as he did on 9th July last, all would have been well, but as he could not commit himself before the Simon Commission reported, and as Mr. Gandhi regarded himself as bound by his undertaking to the Calcutta Congress in 1928, the interview failed. (See the account by R. Reynolds in the *Political Quarterly*, No. 2, April, 1930.)

So at the Lahore Congress in Christmas week the Independence Resolution was passed, Civil Disobedience was decided on, and non-violence was proclaimed. The voice was the voice of Jawaharlal Nehru, but the hand was the hand of Gandhi. On the other hand,

the believers in force, led by Mr. S. C. Bose, were defeated with some difficulty. It turned out, however, that they were stronger in the Congress Pandal than the country, for when Mr. S. C. Bose was arrested shortly afterwards for incitement to violence, there was hardly a murmur throughout the country. Following on this decision, the Swarajists left the Assembly, Mahatma Gandhi was given authority by the Congress Working Committee to organize Civil Disobedience as he thought best, and became the virtual Congress Dictator.

This whole episode seemed to me to be a tragic mistake based on the false premise that the Labour Government was unable to carry out its own policy and was unwilling to risk defeat on behalf of India. The same attitude was taken up by most of the Muslim Nationalists, led by Dr. Ansari, of Delhi (an ex-Congress President), who abode in their tents, and also by the right wing of the Congress—one quarter to one third of the whole (organized in the Assembly as the Nationalists under Pandit Madan Mohan Malaviya), who remained in the Assembly and continued to support the new policy. Mahatma Gandhi's policy was opposed by the direct actionists, who did not believe in non-violence, and by the constitutionalists, who did not believe in civil disobedience; he had, in fact, forced on the Congress a policy which hardly any one believed in except himself. This being the situation, it seemed as if the problem of government was simply to insulate the Civil Disobedience movement and confine it to the minority from which it sprang. How has it since grown so great?

Mahatma Gandhi spent January at Sabarmati thinking what to do next. Then he announced that the Salt Law must first be disobeyed by the manufacture of contraband salt. He left his Ashram in March to march to the sea, and began his campaign on 5th April. Meanwhile the Assembly Session took place at Delhi. There was first a tussle between the President and the Home Member and the Chief Commissioner combined over the control of the public galleries, in which the President—a Swarajist who had not followed Mahatma Gandhi—won on points as in his previous contests. After this, business proceeded harmoniously, and the Budget was passed without opposition, but the situation, with Mr. Gandhi starting on his march, remained very delicate. A Cavour might have emerged unscathed, but Cavours are not plentiful in the Government of India. It chose this moment to commit one of its periodical Himalayan psychological blunders. It chose this moment of stress to introduce Imperial Preference into India, and of all possible commodities it chose cotton, about which Indian feeling is most sensitive, and with most reason (on account of the cotton excise enforced in 1879 in the interests of Lancashire, and only finally repealed in 1925); and it chose to meet opposition by the threat of virtual ruin to the Bombay industry. The bare facts are these. The Government proposed a tariff in the interests of the Indian

cotton industry of 15 per cent on Lancashire goods and 20 per cent on others (chiefly Japanese). It met a Lancashire request for more favourable treatment by appealing to the fiscal convention by which when Government and legislature are in agreement in India the Secretary of State does not interfere. But when the opposition wished to increase the Lancashire tariff to 20 per cent, it threatened to withdraw the whole Tariff Bill. At this the Bombay members, fearful of total ruin, voted for the Bill under protest and enabled it to be passed. Once again the Government proposed a measure for which there was a good deal to be said, once again they disregarded Indian opposition (practically unanimous in spite of the vote), and once again they achieved a pyrrhic victory. Lancashire has lost more Indian trade in the last four months than in the previous twenty years. (The latest figures supplied by Mr. Benn, in the House of Commons, for exports from England, representing 70 per cent of the total trade, show a decline for September from £4,611,000 to £1,491,000.)

The immediate result of this action was the withdrawal of Pandit Malaviya (a life-long moderate and very influential with the orthodox Hindus) from the Assembly, with most of the Nationalists, and the organization of the Boycott campaign by him. In April there were these two movements in progress—Mr. Gandhi's "unconstitutional" campaign against the Salt Law, and Pandit Malaviya's constitutional campaign of Boycott, the one inevitable and the other quite easily avoidable. The two gradually merged, the Congress taking up the second when the first was played out; but they were quite different in origin.

The Government had two courses open to them with regard to the civil disobeyers or *Satyagrahis*. They could regard them simply as law-breakers and arrest them immediately they broke the law, or they could regard them as a species of conscientious objectors, good but misguided citizens who might have to be interned to prevent their infectious ideas from spreading, but who should not be regarded as criminals or conspirators or revolutionaries. They had too high a percentage of conscience rather than of original sin. The *Satyagrahis* might be either suppressed or ignored. I believe that the second was the right course, on the principle that anything else was found to excite sympathy for the *Satyagrahis* and that non-violence can only be met by non-violence. One can only oppose a principle on its own plane. In Tolstoy's words (in a letter to the Tsar in 1881):—

> Not their number is important but their ideal. To struggle against them one must struggle spiritually . . . one must oppose their ideal by one that is superior to theirs and includes it.

But the Government chose a course somewhere between the two. At first they ignored salt manufacture. The movement grew slowly. Then, alarmed at its growth, they began to arrest the leaders, beginning with Jawarharlal Nehru, and just when Mahatma Gandhi

was seriously embarrassed by his continued freedom, they arrested him also on 4th May. In this they were perhaps influenced by the Chittagong outbreak, with which the Congress had nothing to do, and Peshawar, about which full information is not yet available. Nevertheless the effect was disastrous. The arrests led to *Hartals* (suspension of work in sign of protest) and processions, the processions to riots and police charges. The vicious circle of police repression and public indignation was completed and has been steadily revolving ever since. Each new ordinance, each prominent arrest, each police charge and beating of volunteers, added to the public sympathy and resentment. The boycott, supported by the importers themselves, reduced British exports by 30 per cent. The Picketing Ordinance more effectively drove out foreign cloth and closed liquor shops than the picketers themselves, because the shopkeepers, little as they liked the picketers, liked the protecting police still less. One large British shop in Bombay was compelled to send the police away by the threat of their Indian tenants of the upper floor to quit.

The reasons for the rapid growth of the movement since May seem to me to be two. First, it has remained on the whole non-violent. It was confidently expected rapidly to become violent, when the moderate elements would have disavowed it and the movement would have become discredited and collapsed. Instead it has remained on the whole, and especially in Bombay, its stronghold, remarkably non-violent. On three or four occasions great crowds have been broken up with anything from 250 to 500 casualties, but hardly any police have suffered. On one occasion a procession was broken up with 275 casualties, and not one policeman was reported injured. A well-known Christian leader told me that he himself saw on one occasion successive batches of 20 picketers marching up to a shop, being struck down by *lathis* and carried off to the Congress Hospital. Of one such batch of 20, 18 came back on stretchers. This has been a fundamental, underlying fact of the situation, which should be remembered when reading reports in English papers of "violence" in this, that, or the other place.

Secondly, the police seem to me to have adopted mistaken methods. Non-violence must be met with non-violence; ideas cannot be felled with *lathis* (a *lathi* is not a small police truncheon, but a long pole with a brass head to it which can do very heavy damage). The Government starts with the initial handicap of being "foreign"—the police department being "reserved,' or under British control—with the result that the natural tendency of the public to sympathize with the weaker side has been greatly accentuated by national feeling. These two factors working together caused the sympathy of the public as a whole to be given to the Congress from May onwards. No attempt seems to have been made to use modern police methods such as laughing-gas and the hose-pipe; instead there is the *lathi* if you

passively disobey a Government order, and guns if you get angry and throw stones.

Matters continued like this through May and June. All sincere moderates who disbelieved equally in Civil Disobedience and in the Government's policy, and who possessed neither control nor responsibility for either, found themselves daily in a more intolerable position. Why they should seriously have been expected to support the Government with these views is incomprehensible to me. The Government's isolation in matters of law and order is the natural fruit of not trusting anyone else but themselves with the administration of these matters. The Simon Report, which was four months late (it might have been read seriously in February), added fuel to the flames. In the circumstances it was bound to be condemned, but what made matters worse was the extraordinary Hallelujah Chorus which greeted it in England. From the first notices one would have supposed the Report was a new revelation just descended from Heaven, which was to be added as an appendix to the sacred canon, and that Sir John Simon was an Avatar of the Archangel Gabriel, a shining compound of all knowledge, virtue, and benevolence, who knew more about India than the Indians themselves, as wise as Solomon, as learned as Bacon, and as infallible as the Pope. The paper which called the Report " French in its lucidity, German in its thoroughness, and American in its passionate efficiency", was only a little more extravagant than the cabled extracts of other critiques.

On this troubled sea hope, " that bright beacon of the Lord", broke with the Viceroy's speech of 9th July, which seemed to those who heard it the most impressive that he has ever delivered. A greater change in a situation has rarely been effected by a single speech. Its immediate effect was to stimulate the initiation of peace negotiations with the Congress leaders by Sir Tej Bahadur Sapru and Mr. Jayakar, but its real result was to ensure the attendance of all non-Congressmen at the Round Table Conference, till then trembling in the balance. Something of a lull followed, while the negotiations proceeded until their final breakdown on 5th September. But even during this period the sprite of maladroitness continued to afflict the Government. Having already arrested in June Pandit Motilal Nehur, over 70 years of age, known to be anxious for a settlement, and on the morrow of a clear peace-tending speech in Bombay, when in August the peace negotiations were at their most delicate stage they arrested the whole Congress Working Committee at Delhi when its President was Dr. Ansari, an opponent of the Independence Resolution of the previous December, and its chief member, Pandit Madan Mohan Maliviya, the representative of Hinduism and a life-long Moderate. Never since the beginning of the Movement had there been a more moderate Committee and one more easy to negotiate with.

The breakdown of the peace conversations reacted, as it seemed to me, rather against the Congress than for it. If the formal letter of Lord Irwin seemed uncompromising and abrupt, his verbal replies to the Congress leaders' points seemed eminently discussable, and at least to invite the continuance of negotiations. Among the middle-class who had been drawn towards the Congress by dislike of the Government's methods of opposing it, there was a good deal of the feeling that a great opportunity had been missed by unnecessary intransigeance. The result was a general hardening of attitude—on the Government side in new Ordinances, *lathi* charges, and continued arrests, on the part of the Moderates in a determination to go to the Round Table, and of the Congressmen in talk of setting up parallel institutions on the Sinn Fein model. So the Round Table Conference has materialized in spite of many gloomy forebodings, while Civil Disobedience and Government repression continue as before. People now turn to the Round Table Conference in the hope that it will find a way out of the impasse, but their hope is well tempered by resignation. Few Conferences have started with (in India at least) a greater expectation of failure.

What are the prospects of the Round Table Conference? If the Hindu and Muslim Delegates are unable to agree among themselves they may consent to something short of Dominion Self-Government. But in the present state of Indian feeling this will be the Waterloo not of Civil Disobedience but of the Moderates. If they agree together and their demands are refused by the English Cabinet, the result will be much the same, except that more Moderates will then join the Congress camp. If, on the other hand, the Hindus and Muslims agree among themselves, and the Conference then works out a constitution on Dominion lines, the mass of opinion that wants an honourable settlement and is feeling acutely the loss of trade and the economic depression consequent upon political unsettlement will probably swing over to its support and so validate the settlement in India. If Parliament simply puts the Simon proposals into force the result will be that which followed the Home Rule Act of 1920. The will not be worked. No one has welcomed them; even the Muslims are divided into nationalists who denounce them because they do not give the nation enough, and communalists who denounce them because they do not give themselves enough. Whether this Round Table Conference succeeds or not to-day, its work, that of settling the questions at issue between Great Britain and India on a footing of equality, will have to be done sooner or later.

There remain some general considerations. The first is that in direct proportion as the Government succeeds in suppressing the open manifestation of the non-violent Civil Disobedience Movement by its present methods, the violent revolutionary movement tends to grow in strength. There are clear signs that alongside the Congress

Movement but independent of it a revolutionary movement is beginning to appear. It is strong where the Congress is weak, as in the Punjab, and weak where the Congress is strong, as in Bombay and Gujerat.

The second is that the policy of wholesale imprisonment is having the effect of embittering, not the leaders, who receive good treatment, but the thousands of rank and file who are placed in "C" class, who on their release become centres of widening circles of embitterment. There is a real danger that even although most of the Congress leaders would still be content with Dominion Status, a state of feeling which demands the severance of the British connexion regardless of any possible consequences might arise which they could not control.

Thirdly, there is the danger, growing steadily greater as the present strain continues, of the gradual breakdown of law and order all over the country. The margin of security is much less in India than in England, and no one can quite predict how long it will survive the present tension. We may wisely shake our heads at methods which lead to such results, but the fact remains that when men reach a certain degree of exasperation they will use any means to attain their end without thought of ultimate consequences. To assuage this temper the causes and not the symptoms of the exasperation must be treated.

It is said that Lord Reading believes that he could have dealt with this movement as he did with that of 1921. But there are differences. The Congress to-day is far better organized and disciplined, as the success of the boycott shows. Again, the 1921 movement owed its strength to the fortuitous and extraneous factors of economic depression, recruiting grievances (in the Panjab) and the Treaty of Sèvres with Turkey. When these were removed by good monsoons and the Mustafa Kemal victories—neither caused by the genius of Lord Reading—the movement collapsed of itself. To-day the movement rests fundamentally on an increasing national consciousness which believes itself flouted. It embraces merchants and industrialists as well as the intelligentsia, and it can only be countered by meeting in some measure the demand for self-expression. Otherwise Great Britain in India will come to be regarded as an incubus like Austria in Italy, an Old Man of the Sea to be got rid of by hook or by crook *whatever* the consequences.

T. G. P. Spear.

JESUS—LORD OR LEADER?*

κατὰ μὲν τὸν βίον Χριστιανῶς ζῶν ...
κατὰ δὲ τὰς περὶ τῶν πραγμάτων καὶ
τοῦ θείου δόξας Ἑλληνιζων.
—Porphyry on Origen in Eusebius, *H.E.*, vi. 19. 7.

"Much of our theology would be improved if our affections oftener had the upper hand."
—Lenwood, p. 153.

READERS of Origen will have detected that tension between his Christianity and his formal theology to which the shrewd Porphyry alludes when he says that Origen lived like a Christian but did his thinking about life and God like a Greek.

Readers of the Rev. Frank Lenwood's brave and disturbing book about the central mystery of our religion, the Incarnation, will have felt the same tension; not a few will call it contradiction.

Many people in different parts of the world thank God for Mr. Lenwood's Christianity. His Christian character and life have been a priestly means of grace to many—to undergraduates, missionary colleagues, South Sea Islanders, dwellers in mean streets in East London, and a host of others. Indeed this book, in spite of its denial of the deepest things by which Christian men have lived for nineteen centuries, is essentially Christian in its temper. We shall need no reminder that its noble honesty, its fine passion for truth, are part of the heritage of God's freemen.

But about Mr. Lenwood's theology as here set forth, there can be only one verdict. If he is right, the great central classical Christian tradition has been wrong, and much of the *New Testament* is a grievous illusion. If this up-to-date Socinianism, with its unambiguously human Jesus and its denial of Incarnation and Atonement, is the true answer to the question "What think ye of Christ?", then the religion of Irenæus and Athanasius, of Augustine and Anselm, of Luther and Bossuet, of Wesley and von Hügel, has been founded on a myth, and the faith of Christendom is at last exposed as a glorious dream, if not shattered as a pathetic superstition.

We dare not speak with anything less than Mr. Lenwood's own honourable candour here[1]. Nothing would be gained by suggesting that the difference is one of terminology only[2]. Mr. Lenwood's courageous clearness demands and deserves a like temper in his critics,

* *Jesus—Lord or Leader?* By Frank Lenwood. Constable. 7s. 6d.

1 "I do not send out this book with a light heart. Others will not read it with a light heart. It is not a pleasant office to challenge a great convention, nobly founded and richly ornamented by the Christian ages as they have passed." p. 333.

2 *Cf. Jeans, The Mysterious Universe*, p. 104. ". . . about half the leading physicists assert that the ether exists and the other half deny its existence . . . both parties mean exactly the same thing and are divided only by words." Lenwood is too honest to make an analogous plea: there is all the difference in the world between revering the memory of a dead leader and worshipping a living and eternal Lord.

for what he fells called of God to say is too serious and vital to allow any heartfelt appeals for ambiguity: it touches the deepest things by which men live. Nowhere in this book, then, is Mr. Lenwood reassuringly woolly-minded; nor does he, like too many of the modern liberal theologians, affirm comfortingly in a last rhetorical flourish what all along he has been denying. He sees clearly that this Unitarianism implies a radical break with historical Christianity, and the setting up of something different and new. The greatest hymns, for example, will be retained only by means of deliberate mental reservations; ascriptions, prayers *per Iesum Christum Dominum nostrum* and the Benediction will be obsolete. The *New Testament* will have to be ruthlessly "criticized with a penknife" sharper far than Marcion's; for whereas Marcion did include Paul along with his expurgated *Luke, such a modernist Bible could retain little more than the* Synoptics—themselves carefully mutilated[1].

In a book so lucidly and vividly written, certain defects are the more surprising. Surely Mr. Lenwood loses all sense of humour in places, his judgments sounding strangely pedantic and wooden[2]. Sifting and analysing the gospel facts in order to deduce their evidence, is he never in danger of losing the life that gives unity and meaning to these facts, and of causing the living subject to disintegrate into dry bones beneath his hands (see below on *Formgeschichte*)? He cuts up the living thing on the dissecting table and then reveals the deadness of each fragment—the fallacy of which was declared by Pope,

> "Like following Life through creatures you dissect,
> You lose it, in the moment you detect"—

and driven home by the homely proverb about not seeing the wood for the trees[3]. For example, *are* the woes against the Pharisees (due allowance being made for exaggeration and colour-heightening by one or other of the sources) really a lapse from Jesus' own standard of Christian love, as Mr. Lenwood claims? Is there no room for stern rebuke and judgment in a moral universe? Or rather, ought we or any other hypocrites to escape judgment because the mind and act of the Father are love? Mr. Lenwood is no sentimentalist, and he knows that it is a fearful thing to fall into the hands of the living Love. (Besides he allows even "sanctified pugnacity" to Paul on p. 146, which seems invidious).

1 For example, I cannot see how those who deny the cosmic significance of Christ's person and work as the Church has understood it—taking Him as Leader only and denying that Lordship which has been confessed from the beginning—could possibly retain the Parable of the Vineyard (*Mk.* 12¹-¹²). Why does Mr. Lenwood nowhere refer to this story, which is on the scale of eternity? There is an eternal note beating through it. If it does not mean that Jesus looked at and past death itself, conscious that He had therein a unique relationship to man and to God, language does not mean anything.

2 *e.g.*, pp. 116f, 153.

3 *Cf.* Kittel: "The application of the historical method *only* has the effect of bringing into the foreground of the History of Jesus a number of strange, impossible, and irrational fragments . . ." (*Mysterium Christi.*)

The two main, related issues presented by this book are (i) Its critical method : is it not out of date ? (ii) Its critical result : was Jesus sinless ?

(i) Mr. Lenwood would probably disclaim having set out to write a purely technical work of scholarship. He is too human and too much of a missionary to be merely academic. Nevertheless, it is a fair criticism that his book is out of date in two respects.

(a) Much of the technical argument is common ground long occupied by scholars, and in places Mr. Lenwood threshes straw that had hardly a grain left in it thirty years ago. But he is curiously silent about the transforming work of such men as Bousset, R. Knopf, Gerhard Kittel, and Bultmann. Johannes Weiss is mentioned twice, Jülicher not at all. The highly significant work of the last ten years on *Urchristentum* cannot be completely ignored in this way. *Quaerit sua dogmata quisque,* but not the historian.

(b) The modern critical method known as *Formgeschichte,* which Mr. Lenwood dismisses in a sentence or so, is not a fad of German crisis-theology. But that Mr. Lenwood should ignore it is very understandable, for it would invalidate both his own critical method and its conclusions. For example, if Sir E. C. Hoskyns's remarkable but typical essay on "Jesus the Messiah" in *Mysterium Christi* is a sound repudiation of the older doctrinaire liberalism and its tendencious historicism, much of Mr. Lenwood's book will already need rewriting ; certainly the " Why callest thou Me good ?" passage will no longer be his ace of trumps.

For this *Formgeschichtlichemethode* denies that the Gospels may be searched for the evidential and the factual, as modern historical science searches the diary or the original document. The Gospels are not the source nor the explanation of our holy religion, but its product. They are literary forms witnessing to the Fact of Christ, and depicting the impact of His proclamation of the Divine Sovereignty on men. They are not biographies of Jesus. As Kittel says :

> The *New Testament* never intends to regard the story of the Jesus of History *only*. . . . Not one of the Evangelists wrote his narrative because he was interested in the accurate telling of a story. . . . The experience of Easter Day controls the whole narrative of the life of Jesus in the Gospels. No early Christian wrote a sentence about Jesus which did not proceed from the conviction that He had risen from the dead and was present in their midst.

Mr. Lenwood echoes the old assumption that Christology was largely *Gemeindetheologie* for which Jesus was not responsible. He speaks of "the claims made *for* Jesus", and asks "how did the Christians *reach* their faith ?" (italics are mine). But what if the first Christians *started* with the faith ! What if Dr. B. W. Bacon, to whom Mr. Lenwood refers a good deal, be hitting the nail right on the head in saying that the true *Ur-Evangelium* was not books, but two rites, Baptism

and the Supper? Even the books themselves are sacramental in that they are trying to stammer out the ineffable. The heart of traditional dogma, then, so far from being a later alien accretion, is part of the historian's data.

(ii) As to the main conclusions to which this critical method leads, I suspect that where Mr. Lenwood denies the "sinlessness" of Jesus, even the most radical among us will part company with him. It is of course as easy to split hairs over such a negative as it is impossible to prove it, but Mr. Lenwood is not quibbling over terms. He denies that the Gospels do in fact reveal the alleged perfection and moral holiness of Jesus. Their evidence is that Jesus was fallible, sometimes inconsistent and even hard, "a man subject to misunderstandings like our own and with a moral sensitiveness in places imperfect simply because it was human". Where He lapses from the standard He Himself has set up, we must appeal from Jesus to Jesus.

No one who has pondered the implications of a real Incarnation will dare to evade the *New Testament* evidence that Jesus accepted to the full the conditions of our empirical humanity. Yet some words of Dr. Oman[1] will probably be final for most of us here:

> Whether He was without sin is a universal negative only omniscience could prove beyond cavil; and whether His moral interests were beyond all limitation from His situation or His age involves a universal affirmation which must always be at the mercy of private judgment. But it is not dubious that wheresoever men meet Him, in Scripture or in His true followers, conventional moral judgments are overturned. Then our sense of our amazing moral failure is only equalled by our sense of our amazing moral possibilities. . . . In the presence of Christ, penitence and the vision of God are one inseparable experience.

But to make an end. It is the religious inadequacy of a Christianity without Christology and without Soteriology that dooms it to failure. When Erasmus Darwin described Unitarianism as a feather bed for a dying Christian he meant that the rationalization of the Christian mystery has never been and never will be a positive driving force in the life of the Church. Moreover I venture to assert that it is not the driving force in Mr. Lenwood's own life, nor will it be. The truth is that Jesus can explain him, but he fails utterly to explain Jesus. "Leader" is a term altogether inadequate for One whose Lordship is self-authenticating in the lives of those whom He redeems to newness of life: and I, for one, do not believe that Frank Lenwood will always be content to deny to his tongue what is in fact the glad and humble confession of his life, "that Jesus Christ is Lord, to the glory of God the Father".

J. S. WHALE.

1 *Grace and Personality*, p. 182. (1st edn.)

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

WHITEFIELDS CLINIC.

AN ADVENTURE IN PASTORAL WORK.

AMONG the many suggestions for and experiments in what is termed "Home Evangelization" the institution of a clinic for specific pastoral work is worthy of consideration. The number of folk who live all around our churches, but who are outside all organized religion, needs only to be mentioned to constitute a very real challenge to the Church. Many of them are not only in need of guidance, but are ready to welcome it if made available in such a form. Preaching does not even interest them, and, in the multitude of duties, what is termed "pastoral visitation" seems impossible.

The Clinic inaugurated at Whitefields over a year ago was a very real adventure towards the solution of this problem. That it has met a very real need is evidenced by the number of folk who have availed themselves of the invitation to attend. Since the opening, over a hundred persons, men and women, young and old, have come for help, and over ninety of them were without any church connexion. It is perhaps too early in the history of the work to draw any important conclusions, but it is felt by those in charge that a statement of its purpose and method and an account of some of the actual work done might prove of value to those who are seeking to relate the Gospel to the actual problems of men and women. As one who has been in the work since its inception I have been asked to give some account of what has been done.

The purpose of the clinic is quite well stated in the notice which the Superintendent has placed outside the church. It states—"Do not give way to Drink, Drugs or Despair; come and see us". It is called a "Spiritual Clinic". The aim of those who are engaged on the work is not simply to solve psychological puzzles or straighten out mental tangles, but to bring about real unity of the personal life through the unifying power of some sovereign spiritual value. There is no attempt made to teach any distinctive intellectual form of

Christian truth, but through the gradual unfolding of the mental difficulties there is brought to light the realization that the ultimate problems are spiritual and that final victory is to be found in recognition of the truth in Jesus Christ.

The method is that of " Modern psychology ", especially on its analytical side. Apart from the many extravagances which mark some of the findings of this young science anyone conversant with its work realizes that it brings to the understanding of the human mind and its workings a vast amount of illuminating knowledge. "All things are ours" in the realm of scientific adventure, and it is foolish to ignore the power of this new instrument in the endeavour to help men and women who are the victims of some grievous habit or driven to the depths of despair by things they cannot understand. And yet, while the workers avail themselves of all that modern psychology can furnish, they are not content to leave the matter simply at the psychological level. They seek to achieve the deeper unity of the spiritual values which in the last analysis constitute the core of personality.

Moreover there is a frank recognition that often there are organic conditions which require special attention, and for this purpose the workers can avail themselves of medical advice, which determines the actual nature of the problem. In this regard the clinic is a very real attempt to bring about that union of work between the doctor and the minister which is so desirable. But perhaps the best way in which to state briefly the work of the clinic is to describe, with the reticence which such a statement demands, some of the actual work done, confining ourselves to a general statement rather than the outline of individual cases. Readers will realize that the secrecy which such work demands cannot be infringed by giving the actual details of individuals. We shall begin with the first word on the notice, that of Drink. There may be, and we believe there is, a great diminution in drunkenness, but there is a very grave problem of alcoholism still confronting all who are interested in the moral and social well-being of the people. Quite a percentage of those who have attended the clinic during the past year have been victims of the drink habit. Men of good position and education, occupying good jobs and possessing good homes, but tortured by appetites they cannot deny and which they cannot understand, have come asking if there is any way out. That we have been able to help some of them is due to the fact that by the psychological method the real reason why they drink has been made clear to them.

Men give all sorts of reasons why they drink. Some drink, they say, to warm themselves up; others to cool themselves down; and others simply because they like it. But not one probably gives the real reason either to himself or to other people. That there is such a reason is obvious. We are continually seeking to rationalize our

conduct. The real fact which has come to light in the work of the clinic is that most men drink themselves stupid for some very definite aim. It may be to escape from some difficulty or to indulge some other form of vice or to compensate for some felt inferiority. Many of these who have come to us are really of the type who doped themselves through drink to indulge some other secret sin, mostly in the realm of sex. One need not go into the details of the conflict or the mental tangle with its moral core which each type reveals. The fact is that by the discovery of the real nature of the problems and the facing of the mental and moral facts a change has been wrought. Some have found their way back to the church and engaged again in specific Christian work.

Another very prominent feature of the work is among our young folks who are fighting a losing battle in their sex life. It may be that some think Freud has gone astray when he traces almost every form of mental conflict to its root in this instinct; but those who are conversant with the real personal problems of so many of our young people know that this secret battle is very real and agonizing. Our failure to face this fact leads not a few of our young men and women to say that ministers do not understand them. One young man cried out: " Why did God ever make us in this way?".

It is not easy for young people to talk to others about this matter. It is difficult for them to understand their own struggle, and through lack of some understanding of what is really taking place in their life they are driven at times to drugs, or to drink, or to despair. They must find some way of escape from the hell within their own mind.

Moreover there are all sorts of functional disorders which can be cured only by the solution of the conflicts in the mind. The only final and helpful method of approach to such problems is along the psychological line. And yet that is not enough. It is not sufficient to straighten out the mental tangle or to clean up the psychological difficulty. There is always the necessity of the creation of some dominant interest which will achieve that mental unity which is the final source of all personal happiness. It is here that the spiritual work of the Clinic is really essential.

The above are the chief problems with which the Clinic has to deal, but there are many other types of difficulty which, while not perhaps calling for such expert treatment or such deep analysis, yield to a sympathetic and understanding mental treatment. We have children and grown-up folks who are afflicted with stammering. There is evidently no physiological condition which causes the arrest of speech, and it is possible by a careful and kindly treatment to resolve the mental difficulty that is responsible for the defect.

But it is really impossible to give in a short article a complete account of the many-sided aspect of the work. What has been done has convinced those at work of the real necessity of such attempts to

help those who are on the verge of despair. It has also made one fact very plain. Few of the difficulties in relation to the religious life are really intellectual. The expression of intellectual difficulties is usually an excuse for psychological disinclination to act, and frequently the rationalization of a moral problem. R. S. Birch.

THE SOCIAL SERVICES OF THE CHURCHES.

This is an age in which the demand for social service is paramount, and the value of institutions is apt to be estimated by the contributions they make to that end. Since the primary appeal of the gospel is to the individual, it is frequently said in criticism of the churches that they are unconcerned with the social needs of life. Nothing, however, could be further from the truth. The slightest acquaintance with the actual life and work of the churches would reveal that those who have heard the call to follow Christ realize that discipleship must find a social expression, since it brings a person into a partnership in the building up of the Kingdom of God. There may be a church here and there that is content to rest in smug complacency, but it is the exception which proves that the rule is to the contrary. In general the churches are alive to the social implications of their gospel and they are the most creative centres of altruistic thought and practice.

An enquiry concerning the social service of the churches has just been made by the Congregationalists of Northamptonshire. The result has shown an extraordinary amount of social activity emanating from them. It is generally agreed that the churches supply the motive for social service, but this enquiry has revealed that they also supply a large number of the workers who carry on the various social activities outside their own borders. They also engage in a considerable amount of social work themselves.

A questionnaire was sent out to the Congregational churches asking a few simple questions concerning their social activities and their provision for training people in the practice of social service. Some thirty sent in replies, and the returns make informing reading. With the exception of about half-a-dozen, the churches in the county are small ones and several of them are very small. It is necessary to bear that fact in mind in estimating the results.

The first question asked if the church undertook any form of social service in addition to its purely religious work. The replies show that most of them do, and it is surprising to note the variety of such service.

I. They cater for the social needs of the folk associated with them :

(a) *By recreational provision* in the way of institutes, tennis clubs, bowling clubs, cricket and football clubs, badminton clubs, and rambling clubs. One or two of the churches have recreation grounds of their own.

(b) *By providing fellowship* in the way of Mothers' Meetings, Mothers' Welcome, Young Men's Fellowships, Girls' Clubs, Men's Own and Women's Own, The "Friendly Social Hour", *etc.*

(c) *By teaching and encouraging thrift* by means of Clothing Clubs, Coal Clubs, Thrift Clubs, Sick and Benefit Clubs, Sunday School Scholars' Saving Clubs, and Holiday Clubs. One church has a Loan and Dividend Society which, besides helping its members to tide over times of distress, disburses over £2,500 at the share-out every Christmas-time.

(d) *By numerous Benevolent Funds.* The Communion Fund is invariably used for this purpose. There are also several other benevolent funds which help people who are not members of the church. There are Christmas-parcel funds, blanket funds, and helping-hand funds. It is remarkable the amount of help that is given by the churches through these funds.

II. They also serve the folk of their neighbourhood by:

(a) *A "Citizens' Friend".* This is connected with Doddridge Church, Castle Hill, Northampton, and is a bureau of information and advice for the people. Folk come to it for counsel on all sorts of questions—legal, financial, welfare, employment, careers, *etc.* Through it the minister and church have become the acknowledged friends of the people. By its help people have secured employment, they have obtained relief in times of distress, and received legal guidance for which they could not afford to pay. The "Citizens' Friend" has also negotiated the purchase of houses, obtained hospital letters, and sent patients to convalescent homes.

(b) *Educational Agencies,* such as Lectures, Classes in connexion with the W.E.A., "Firesides" for men, Week-day Fellowships, Bible Fellowships, School-Discussion Classes, Young People's Fellowships, Special Talks at the Men's Own and Women's Own.

(c) *Through direct Social Service* by way of visits to the sick, taking the convalescent out for drives, visits to the workhouse with gifts, Mothers' Welcome, Parents' Associations, lending rooms for Clinics and for Dividend Clubs as well as for Infant Welfare Centres. One church manages a village charity and one village Sisterhood is run by the minister's wife.

The second question asked how many members were engaged in some form of personal social service other than in that undertaken by the church.

This enquiry revealed an amazing variety of service done outside by those who already take their share in carrying on the work of the churches. It also showed, by the large number of Church people

engaged, that the churches are a very prolific source of supply of workers for the various social services. It is not possible to be precise in regard to numbers, for the term "several" is used in many of the returns where the number was asked for. If the term *plus* be used after a number it will indicate that several others should be added. The replies to this question may be divided into the following divisions.

I. Work which may be regarded as an extension of Church work.

(a) *Temperance Work.* A very large number of Church people are engaged in the various branches of Temperance Work such as the Good Templars, Band of Hope Union, B.W.T.A.U., *etc.* Most of the Local Executives of these bodies are made up of church-going folk. There are several Presidents and Secretaries of local branches shown in the returns. In one town the B.W.T.A.U. branch consists mainly of women belonging to the Congregational Church.

(b) *Y.M.C.A. and Y.W.C.A.* Church-going people are the backbone of these organizations, and among them Congregationalists take their fair share of responsibility. There are fourteen *plus* on Committees and several officers of both area and local Councils; and some who take classes for them.

(c) *Boys' Brigades and Girl Guides.* Besides the very many officers who run companies in connexion with their own churches there are several who do battalion and council work. There are among them a Secretary of the Council, a leader of the Headquarters Company of the B.B., and a District Commissioner and national lecturer of the G.G.

II. Social Work.

(a) *Care of the Needy.* Those engaged in Welfare work are many: on Welfare Committees, 40 *plus*; on Nursing Club Committees, 10 *plus*; Dr. Barnardo's Home Workers and Committee, 16 *plus*; Hospital Week Committee (for collecting funds and organizing *fêtes, etc.*), 36 *plus* and very many workers; Health Committee, 2; Central Tuberculosis Care Committee, 2; Sanatorium Committee, 3; Voluntary Aid Committee (Charity Organization for the town), 1; Juvenile Organization Committee, 2; Orthopædic Hospital Committee, several; Hon. Secretary of the Northampton Crippled Children Fund and Clinic, and several workers and visitors in connexion with that work and its after care; Benefit Committee, 1. In the town of Northampton the Baptist and Congregational Churches have joined to build a Nursing Home and some thirty houses for aged Christians, lest they should end their days in the Workhouse. This is one of the finest schemes of social service we know.

(b) *Social Service.* Workers in Women's Institutes, 10 *plus,* with a Vice-President, a Secretary, and four Committee members; workers in Village Institutes, 4; in the Alliance of Honour, several; Purity League, 1; Social Service Committee, 4; Factory Welfare Work, several; and helpers in an Unemployed Rest Room, 2.

(c) *Care of Ex-Soldiers.* Through the British Legion, 50 *plus;* Chairmen of Local Branches of the Legion, 3, and representative on the National Council, 1; in one instance the British Legion meets on the church premises, and in another a special service, which is the rallying point for the local branch, is held annually in the Congregational Church and addressed by a national speaker; Toc H, 16 *plus.*

(d) *Miscellaneous.* On the County Library Committee, 4; Hon. Librarian, 1; Hon. Secretary of the County Library, 1; Building Society Committee, several; Burial Board, 1; League of Nations, a very large number of members and several workers and local secretaries. In the town of Northampton there is a Free Church Auxiliary of the League of Nations Union which has 472 members belonging to the Congregational Churches. In another smaller town the Congregationalists form a large percentage of the local branch of the Union and they constitute its live element.

A further enquiry dealt with the Churches and Public Services in order to discover how far these services, as distinct from those which are generally called social service, are manned by people of the churches. The replies give ample reason for gratification both in regard to the numbers of those who serve the public weal, and in the way the churches share the burden of civic responsibility.

The various councils in our system of local government are well supplied from our ranks. These Congregational Churches give Town Councillors, 12, County Councillors, 7, Parish Councillors, 26, Urban District Councillors, 8, Rural District Councillors, 5, making a total of 58 Councillors in all. There are also 40 *plus* who serve as members of various Educational Committees or as School Managers. Of the old Board of Guardians there were 11 members. There are 18 Justices of the Peace, a President of the Local Branch of the National Boot and Shoe Operatives' Union, and a few on Old-Age Pensions Committees.

The next line of enquiry was as to the provision made in the churches for the study of social questions.

This brought replies which show that these subjects find a place in the general educational programme of the churches. There are not as many study circles as might be desired to give direct guidance on these vital problems, but a large amount of attention is given to

the question in diverse ways. It is interesting to note the very varied forms in which the churches seek to instruct their people. There are various kinds of Guilds, Discussion classes, Fellowships, Social Hours, Study Circles, "Firesides", Guilds of Fellowship and Service. Through these last there arose a unique form of social service known as The Citizens' Friend, described above, through which a number of young men agreed to equip themselves with sufficient knowledge of some branch of social service to enable them to give advice to enquirers.

Akin to the last enquiry was the question—

" How do you make sure that Christian social service and study take an adequate place in the organization and programme of your church ?".

This, it was found, is done in many ways according to the different types of churches that exist and the different opportunities which their organizations give.

> In some it is through social service study, in others by the consideration of parochial questions. In almost every church the minister deals with some aspect of the social implications of Christianity from time to time in the pulpit. Special services, as on Industrial Sunday, are devoted to the consideration of the subject in some suitable form. In one church subjects of social interest are dealt with often at the week-evening services. In a few, periodic reports on social questions are given at the church-meeting. One church is seeking to develop the church-meeting on the lines of a conference on such and kindred topics. In churches where there are Brotherhoods and Sisterhoods the social implications and responsibilities of the Christian religion are brought before the people constantly in the type of addresses which are given week by week in those gatherings.

The results of this simple enquiry speak for themselves as to the ample share which the churches take of the social burdens. They contribute no inconsiderable amount to social welfare and they form the surest recruiting ground for workers in those services which require public-spirited men and women.

J. E. Evans.

MODERN YOUTH.

IN SEARCH OF PLEASURE OR FELLOWSHIP?

THERE is no doubt about the fact that, generally speaking, there is a restlessness in modern youth, but there is some difference of opinion as to the cause. Numerous arguments, sometimes rather bitter, have taken place on the subject. Many people, mostly of the older school, contend that the popularity of dances, Sunday rambling, *etc.*, proves conclusively that modern youth thinks of nothing but pleasure, but anyone who has studied the problem and worked amongst young people knows that this restlessness is the effect of desire, sometimes amounting to a craving, for one thing, and that is fellowship.

To supply the opportunity of fellowship of the right kind is surely the work of the Christian churches, and it is worth noting that there is a considerable increase in the number of Young People's Societies throughout the country during the last year or two.

Modern youth does take its responsibilities seriously, and examples of what has been done are many. A short review of the Chorlton Road Young People's Fellowship, which has just completed its fourth session, gives much food for thought. This Fellowship is certainly one of the most go-ahead societies in Manchester, and other churches could learn quite a lot from its activities.

The name " Fellowship " seems much more complete than Society or Guild, and the success of the Chorlton Road Y.P.F. can be summed up in the motto " You Presume Friendship ". In the membership of almost two hundred are to be found young men and women who live in " digs " and who have found in the " Fellowship" a "home from home". This aspect of the work is worthy of emulation by other city churches, but is only one of the many acts of service that the Chorlton Road Y.P.F. tries to do during the course of the year's work.

The centre of all activities, the mainspring one may call it, is the Fellowship Meeting every Monday: no matter what the programme has been, the meeting is wound up with Evening Prayers. The programmes for these evenings are divided into four sections—Musical and Social, Lectures, Debates, Devotional; a sub-committee is in charge of each section. This, together with the other sub-committees connected with the Fellowship, ensures that over 50 members have an executive interest in the various activities.

A few details regarding the Monday evening programmes may be of interest. The standard of the lectures is very high, embracing such subjects as literature, travel, and history, while a public meeting, organized in connection with the League of Nations Union, resulted in a score of new members being enrolled by the local branch of the League of Nations Union.

The devotional evenings this session took the form of group discussions, the subject of the series being: "The Kingdom of God in Relation to Society", the topics including "The World of Industry", "The Use of Leisure"; and "The Housing of the People". As a result of the last mentioned, the Fellowship is to become affiliated to the "Under Forty Club" now being organized in Manchester; it hopes in this way to do its part in helping to solve the housing problem, perhaps the worst of our modern evils. In debates and training for public speaking the Chorlton Road Y.P.F. does a great deal of good; it may be of interest to note that in the last debate no fewer than sixteen members took part in addition to the four principal speakers.

An inter-debate is held during the session with Roby Congregational Guild, the subject this session being "That Modern Youth Does Take Its Responsibilities Seriously"; in addition to this the two Societies organized a further debate for the benefit of Ancoats Congregational Church, the subject being "The Influence of the Modern Press". The Debates sub-committee also arranged a discussion on Proportional Representation, two of the members dealing with the subject in a very able manner. A mock election was organized to show the method in practice.

Two of the Monday evenings should be especially mentioned, those arranged entirely by the ladies and gentlemen respectively. On Ladies' Evening this session a pantomime written and produced by one of the members of the Fellowship was presented. The cast numbered about 40, and, although no advertising was done, the attendance was approximately 400. This, together with the high standard of the production, is surely something of which any Society should be proud.

The Dramatic Society is another section of the Fellowship's work. A full record of what has been done would occupy too much space, but when it is stated that no fewer than 10 performances have been given between October and March, one can realize how much time and work have been given to this section. The plays produced have included Barrie's "The Admirable Crichton", for which all the scenery, including the difficult island scene, was made and painted by members. This was given on two evenings in October. John Galsworthy's "The Silver Box" was given on two evenings in February. A missionary play, dealing with the life of Mary Slessor, was given four times. A further play, "Uncle Dick's Darling", was given twice, once in aid of the Manchester Civic League of Help, and again for the Congregational Board Women's Auxiliary Committee. All the plays were produced by Society members.

In addition to the service given by the Dramatic Society, the Fellowship has a special section for organizing programmes for outside Societies. In this connexion eight concerts have been given,

and there is no doubt that these have been greatly appreciated and enjoyed.

Other activities of the Fellowship include the Ladies' Physical Culture section : the team this year qualified for the finals of the Drill Competition organized by the Recreative Union, although they just failed to get medals.

There is also the Rambling section, which is very strong; Saturday rambles are organized throughout the summer and winter, and two week-ends at Easter and August Bank Holiday.

Tennis and Cycling complete the regular sub-sections; but this by no means concludes the list of the various other interests, such as the Garden Fête, the Jumble Sale, and the Sale of Work, in which the Fellowship plays an active part. Two Children's Sunday Evenings Services are carried on entirely by members, many of whom are are also Sunday School teachers.

As will be seen from the above, the purely social element does not predominate in the work of the Fellowship, although dances and "at homes" are held during the winter in addition to the socials at the opening and closing of the session.

All the sections have a representative on the General Executive Council, the General Secretary being *ex officio* on all sub-committees. In this way each of the activities is linked up and the Fellowship spirit made to permeate everything that is done. It is worth recording that each section takes an active interest and supports all that is done by the others : it is almost impossible to find any "cliques".

The General Secretary cannot stand for re-election but automatically becomes assistant secretary for the following season, this ensuring continuity of procedure.

The minister is President of the Fellowship, and is keenly interested in all that goes on; he seems to have realized what many ministers have missed, that in working with young people guidance and not dictation is required.

The foregoing shows what young people can do when given the opportunity. Although it may be argued that Chorlton Road Fellowship is an exception, the fact remains that four years ago there was only a Rambling Club, a Tennis Club, and a Socials section, organized quite separately, the only connexion being that they belonged to the same church.

It should be stated that everything the Fellowship does is carried out by the members themselves, who also take it in turns to act as Chairman every Monday evening. There are few Societies which can show a record of work such as the Chorlton Road Fellowship has accomplished this session. There has not been a split of any kind since the Society was formed four years ago, and this proves, at any rate, that some young people can work together with a will.

There are many others that would do the same if they were allowed. Give youth fellowship—that is all it asks—and the craze for pleasure, for dancing, and for sport will soon diminish into its correct proportion, for it is not to be denied that each of these has its place in the full development of any young man or woman.

DAVID M. GIBB.

MAN AND THE COSMIC PROCESS.

THE belief that man's highest ideals are only exotics, with no root in the cosmic scheme, is still widely held; and its influence on social *morale* is inevitably depressing. For it means that humanity is fighting a battle already lost; while such a creed may sustain a virile Stoicism, it often breeds a cynicism that too lightly veils despair. It is remarkable to find it most clearly expressed by one of the greatest scientific exponents of evolution. "Social progress", said Huxley, "means the checking of the cosmic process at every step, and the substitution for it of another which may be called the ethical process". Here the antithesis is obviously absolute. Not partially and temporarily, but "at every step" must the cosmic process be checked; so that man becomes an invader holding his perilous outpost against a hostile universe. Thus the old belief that the material world is inherently evil is practically justified by one of its most relentless critics, who failed to see how fatal is the resultant paradox to his own evolutionary theory. For even the most spasmodic types of "emergent" evolution demand a basis of unimpaired continuity. "Through emergence", as Lloyd Morgan insists, "there is progress in continuity"; and no thinker maintained this principle more consistently than Huxley himself. No one stressed more emphatically the importance of the physical basis of life, or the dependence of all the mind's activities on those of the brain. But all this plainly implies that the final outcome of the cosmic process itself, in its terrestrial sphere, is the spirit of man. On this issue Huxley agreed with the keenest of his opponents, who repudiated his entire theory simply on the ground of this apparent degradation of humanity. But his main contention is vitiated by two patent fallacies, the first of which—the complete rupture of continuity—has just been indicated, while the second springs from the radical misconception of "the ethical process", whose existence supposedly demands the incessant checking of the cosmic process.

All social progress, in the first place, results from the insistent pressure not merely of man's needs, but still more of his ideals. His necessities certainly impel man onwards; but his course can be properly directed only by his ideals. If these are lacking, or even if they are obscure, society is as helpless as a great liner without instruments and charts, whose voyage may easily end in disaster.

Unfortunately we have become so inured to the "social muddle" that we have not yet learnt the plain lesson of the successful application of scientific theory to invention and large-scale engineering. For this depends not only on sustained effort and material resources, but rather on the extreme precision of the theoretic schemes which govern every stage of the complex construction. Similarly, permanent social progress depends on attaining economic and moral ideals far more definite than any we now employ; this is equally true, in the end, of art and æsthetic ideals.

Now when we seek the origin of all these ideals we must admit that their production is, to say the least, intimately connected with the progressive development of the brain. None of them exists in the mind of any animal, and remarkably few even in the mind of primitive man; and one cause of their absence consists in the comparative simplicity of the respective brain structures. But the cosmic process undoubtedly produced the brain of Newton and Shakespeare just as it produced their hands; and since brain and mind are inseparably linked together, it is precisely the same process that generated their highest capacities and finest ideals. To run with the hare and hunt with the hounds here is patently illogical. If we insist on unbroken evolutionary continuity in the case of one organ we must do the same in all; otherwise the human mind becomes an inexplicable miracle. It is quite impossible for the evolutionist to trace the mind of ape and Eoanthropus to the cosmic process without making that process equally responsible for the mind of Socrates and Jesus. It is equally impossible to hold that the former maintain the cosmic process, while the latter must perish in attempting to "check" it. The truth is the precise contrary; for the fundamental meaning of evolution is that the universe can be rightly interpreted not by pitting the ethical process against the cosmic, but by regarding the first as inherent in the second, from which it irresistibly emerges as the final consummation.

Thus we escape the first fallacy of vanished continuity. The second fallacy lies in considering the ethical process, as is too often done, only at its highest stages without reference to its earlier development and cruder forms. This method again violates the evolutionary principle; but when it is adopted we are inevitably impressed by what seems to be man's eternal martyrdom. For he then becomes the victim, not merely of the cosmic process, but of his own kind; the best are incessantly sacrificed in "checking" the instincts of the worst. This conviction is intensified by the apparent callousness of the cosmic order—by its pitiless necessity, its rigid causation, its seeming scorn of sympathy and love. Yet it is the evolutionist who is always most insistent on the gradual growth of moral principles, and on the value of co-operation among social animals and primitive communities. But in all this the cosmic process manifests itself to

the same degree as in the physical world, though in a totally different way. It is therefore quite illogical to isolate the highest phases of moral evolution from its earliest beginnings, and then to argue that they oppose the very process to which they owe their existence. Once more the links of continuity are patent. At no point whatever in the age-long sequence can we contend that the original process becomes checked by an antagonistic ethical process. Just as the cosmic process sustains the evolution of life from the non-living, and of consciousness from the unconscious, in exactly the same way the later ethical process itself is the cosmic process as this assumes its progressively higher forms. The unceasing strife and sacrifice which these involve, and which are generally believed to oppose antecedent tendencies, are simply the continuance of the familiar struggle for existence which itself brought the latest types of organism into being. The great leaders of the race, therefore, no more resist the cosmic process than did the mammals when they succeeded their extinct progenitors. The sole contrast lies in the advance being transferred to a plane where it proceeds under new conditions; but the novelty must never be mistaken for discontinuity, and it gives no reason for assuming any antithesis. No matter how crude, every moral code had its forgotten martyrs who elevated and purified it, thus opening the way for still nobler traditions. They were the instruments used by the cosmic process to attain its own highest levels. Indelibly stamped on the entire sequence are agony and death; but this is only the cutting and polishing whereby the jewel of personality finally emerges with its unique part to play in the cosmic drama. Man's spiritual ideals, therefore, far from being transient illusions, express the very nature of reality. In essence, the cosmic process is an ethical process whose ultimate goal is inherent in all its earliest beginnings.

J. E. Turner.

ON LIFE AND BOOKS.

THOSE QUEER MIXTURES: VICTORIA AND THE VICTORIANS.

Sidelights on Queen Victoria. By Sir Frederick Ponsonby. Macmillan. 21s.

The Eighteen-Eighties. Essays by Fellows of the Royal Society of Literature. Edited by Walter de la Mare. Cambridge Press. 12s. 6d.

Christina Rossetti. By Mary F. Sandars. Hutchinson. 18s.

Eight Victorian Poets. By F. L. Lucas. Cambridge Press. 4s. 6d.

As We Were. By E. F. Benson. Longmans. 18s.

What an age! And what a lady from whom it takes its name! Controversy rages and will long rage about her character and her political influence. A reviewer in the *Times Literary Supplement* spoke last week of "her extraordinary insight into character and her instinctive sympathy with the new forces which were giving their peculiar tone to the epoch". "No! No! No!" I said, the youthful republican in me instantly taking fire, "the day for this kind of flattery is more than over. Had not Victoria been a Queen, people would have said that she was insufferable!" Can anyone read Sir Frederick Ponsonby's *Sidelights* and still speak of "extraordinary insight and instinctive sympathy with new forces"? Nay, can anybody read of the awkward positions in which his father, the Queen's Secretary, was continually placed, without sympathizing from the depths of his soul with the poor man? We see the Queen on many occasions—when Lords and Commons are in conflict in 1884, when notables are visiting this country, and when Gladstone is retiring. Always it is the now familiar picture of obstinacy and *amour propre,* unfairness to her great Prime Minister, and unconstitutional correspondence with his rival when the latter was out of office. Characteristic are these passages from her letters:—

1881. "The Queen does not quite understand why Sir Henry quotes Sir William Harcourt's opinion so often? His opinion has no weight whatsoever with *her,* for he has never been in office before and she thinks her experience of forty-three years more likely to enable her to know *what* is her position and *standing* than he does. It is very condescending of him to allow her forty-eight hours' notice of the Speech, twenty-four hours would be nearer the mark!"

1884. "It is all the Queen can do to bear the dreadful state of things! The Government, after ruining everything, may be turned out and not suffer a bit for all the mischief and misery they have caused (principally Mr. Gladstone), but the poor Queen *must remain* and look on at it in silent, helpless despair."

And yet it must not be assumed that stolidity, narrowness, and love of power sum up the Queen. In many ways her rigidity and puritanism were a great blessing to her people, and her emphasis on the life of the home counted for a good deal. It was Victoria's subjects who bought, and apparently read, a quarter of a million copies of Coventry Patmore's *The Angel in the House.* Mr. de la Mare gives one charming glimpse of her in his chapter on Lewis Carroll in *The Eighteen-Eighties,* though it is not true—it ought to be—that, having appreciated *Alice in Wonderland* very much, she sent to Carroll for any other books he had written, and received *A Syllabus of Plane Algebraical Geometry* and *The Condensation of Determinants.* It is true, however, that one day a little girl of 3½ was looking at the pictures in *Alice* while an aunt conversed with the Queen and her ladies at the tea-table. It was five years since the Prince Consort's death, but the Queen was still in widow's weeds. Noticing the little girl intent on her book, she asked her what it was. The child carried *Alice* to

the Queen's knee, opened the book, and, pointing to the picture of Alice swimming in the flood of her own tears, looked up into the Queen's face, and said : " Do you think, please, *you* could cry as much as that? " There was an embarrassing pause, but next day a tiny locket, containing a minute portrait of the Queen, in a box with the royal monogram, arrived to delight the little girl, to be cherished still by its owner, and to remain as a witness of what was most attractive in the Queen's character.

Not unlike the Queen in many ways was Christina Rossetti. She, too, had a great notion of propriety, and a morbid strain, which is, of course, very evident in her poems. The Queen would have violently attacked her Anglo-Catholicism, to use her brother's words, " her prayers and fasts, her submission to clerical direction (fancy Victoria submitting to clerical direction !), her oblations, her practice of confession", and she would not have had doubts about her eternal welfare such as troubled the poetess; but, nevertheless, they had much in common, as readers of Miss Sandars's study will be constrained to admit. There was the same love of good works, and the same seriousness : Christina often said in her own way what corresponds to the royal "We are not amused", and when Swinburne had presented her with four of his books and she had to send one in return, she chose, not *Goblin Market,* but *Called to be Saints.*

And yet Christina, too, was by no means all of one piece. There were two romances in her life, one of them with that odd person Charles Cayley, who, among other things, has this to his credit. At an evening party, having discovered that he had been standing for some time against the wall talking to nobody, he suddenly determined to do his duty, and, stepping up to two fashionably dressed ladies, thus began the conversation :— " Are you interested in the Gulf Stream? "

Lewis Carroll also illustrates in himself the strange mixture that marks the Queen, Christina, and, indeed, I am inclined to think, the Victorian age itself. The creator of *Alice in Wonderland,* and a mathematician; the parodist, and a puritan, marching out of a room or theatre when any biblical or dubious joke was heard; making thousands roar with delight, and yet full of precise and frigid ways which could not but give discomfort to many.

Is not this the Victorian Age all over? It gave us Christina Rossetti and Gilbert and Sullivan, Martin Tupper and Lewis Carroll, Victoria and Edward. It produced Martin Tupper, with his income of £500 to £800 a year for many years from the *Proverbial Philosophy,* and *Through the Looking Glass* and *H.M.S. Pinafore* in compensation.

But from whatever point of view one ponders this age, the more marvellous it appears. Think of its statesmen who were men of letters at the same time—Gladstone, Disraeli, Bright, Bryce, Birrell, Balfour, Rosebery; think of its historians—Morley, Froude, Gardiner, Stubbs, Freeman, Lecky, Justin McCarthy : think of Tennyson and Browning, Dickens and Thackeray, Ruskin and Carlyle, Matthew Arnold and Thomas Hardy : think of its great enterprises—the *Oxford Dictionary,* the " English Men of Letters " series, the *Dictionary of National Biography* : think of the coming of Free Libraries—only 14 of them in 1868, then Carnegie's first gift in 1886, so that in 1890 there were 208, rapidly increasing year by year.

From this record it might be assumed that it was an entirely serious age, with Samuel Smiles as its patron saint. Mr. Lucas, in his broadcast addresses, now printed, makes the point that it was essentially the "preaching" age. Of Browning he says :—

> Both he and Tennyson seem to me pure poets damaged by being too much honoured as prophets in their own country. In consequence they were led more and more to

preach, where they should have sung. The mantle of Elijah was thrown upon them: under it they lost their vision and their heads. Donne was wiser, who wrote lyrics in his youth and sermons in his old age: and so, instead of muddling the two, made great literature of both.

Certainly there is something in this. So powerful was either the preaching or the convention of the time that Swinburne was converted into respectability (though Mr. Lucas surely goes too far in saying that it drove Rossetti mad). Instead of doing a war-dance on the top-hats in the hall of a London club in his fury at failing to find his own (which, as it happened, he had not brought with him), he grows to be entirely decorous, and even shocked by Shakespeare's *Venus and Adonis,* or Whitman's *Leaves of Grass.* But, suddenly, when we have settled the question and decided that the Victorian Age is satisfactorily and for ever labelled "serious" or "preaching", we see the Cheshire Cat grin, hear the "little vulgar boy" of the *Ingoldsby Legends* chuckle, or Gilbert saying :—

> "Pish" was a favourite word of his,
> And he often said "Ho! Ho!"

The two aspects of Victorian life are well illustrated in the jovial book which Mr. E. F. Benson calls "A Victorian Peepshow", a very pleasant entertainment by one who made the best use of the unusual opportunities for collecting pictures that came his way. Mr. Benson, of course, has a good deal to tell about Queen Victoria, whose political horse-sense he ranks higher than I should, and about Edward VII, whom he still believes to have played a great part in international politics. At this long remove Nonconformists can read without perturbation of Archbishop Benson's interview with the Prince at the time of the Tranby Croft affair, roundly denounced by the heir to the throne though they were. Many of the great literary and artistic figures of the later Victorian period—Henry James, Swinburne, Whistler, Burne Jones, with famous Dons like Jowett and "O.B.", are thrown on to the screen. The seriousness and the humour of the age are evident as one delightful chapter follows another: that entitled "Athens" is very diverting, and there is many a good story about the great sires and dames of the period, as well as about some who were by no means great. When Browning was asked for his opinion of Austin Dobson's poetry, he remarked, "Some people do like carved cherry stones". Mr. Benson has several pages of rather cruel fun about Alfred Austin: when he and his brothers talked of publishing a book to illustrate the "tripe" written by Poet Laureates, Edmund Gosse pressed for the insertion of this "Address to the Moon", the work of a maid in the Gosse household :—

> O Moon, lovely Moon, with thy beautiful face,
> Careering throughout the boundáries of space,
> Whenever I see thee, I think in my mind,
> Shall I ever, oh ever, behold thy behind?

That Edmund Gosse should enjoy this is surely another illustration of the queer mixture that went to make the Victorians.

The age of preaching, and the age of nonsense, seriousness and comic opera mixed. Perhaps, after all, the typical Victorian was C. H. Spurgeon!

ALBERT PEEL.

FOREIGN IMPRESSIONS AND REVIEWS.

MARBURG TWENTY YEARS AGO.

At the time of which I write there was one main attraction that drew foreign theological students to Marburg, the oldest Protestant University in Germany, and that was Professor Herrmann. The whole Theological Faculty in those days formed a notable galaxy, but his was the light that reached not only to England and Scotland but even across to the western world. In common with others, my companion and I had, after a preliminary period of mystification, fallen under the spell of his *Communion of the Christian with God,* and wished to hear for ourselves those famous lectures on *Dogmatik* that returning fellow-students had told us of.

It was with high expectations that the English-speaking contingent from England, Scotland, Canada, and the United States forgathered for the winter semester of 1909-10, only to hear with deep concern that Herrmann was suffering from a breakdown owing to the tragic loss of his son through an accident in the Alps in the summer vacation. It was at first expected that he would not be able to take up his work till after Christmas, but he recovered sufficiently to start lecturing at the beginning of November. During the summer semester he had delivered the first half of his course, dealing with religion in general and the distinguishing marks of the Christian religion in particular, and he now continued with the second half, which was an exposition of the Faith of Evangelical Christianity. We considered ourselves fortunate to come in for this half of the course, for it was the part that contained his most characteristic teaching.

Herrmann's method, like that of many other German professors, was to dictate a long paragraph and then discourse upon it. The paragraphs were the only notes he had, and in the forty-five years of his professorship at Marburg they underwent constant revision. They were never intended to form a book, but after his death in 1922 they were published in their final form, and have been translated into English[1] under the title *Systematic Theology.* In this highly-concentrated form his thought is not easy to grasp, in spite of the very admirable English rendering.

The exposition of a paragraph would occupy sometimes the remainder of the hour, sometimes more, and was as far removed as possible from academic discourse or the theology of the schools, having more the quality of personal testimony. For the benefit, as we supposed, of his foreign hearers, he spoke very slowly, but as my custom was to get as much of my notes down in English as possible, translating as I wrote, I found his slowness rather a drawback than a help, for when one is dealing with a language in which the subject of the sentence is removed from its verb by a long interval of space the addition of a long interval of time is apt to break the thread. Often, when one had written the dictated paragraph one preferred to listen rather than to take voluminous notes, for then one got the full impression of his personality, his intensely spiritual personality, and of what has been described as the "prophetic fervour" of his speech. At that time he was not much past sixty, but the trial he had recently gone through gave him an older appearance and perhaps partly accounted for the sombre seriousness of his manner. As he sat at his desk, with his broad dome-like brow, his eyes now glinting piercingly through his glasses

1 By N. Micklem and K. A. Saunders. (Allen & Unwin.)

and now withdrawn in a far-off gaze, and his mouth sternly-set, with his sensitive hand constantly fingering his scanty square-cut beard, he looked the very embodiment of the seer, of the dweller amid the invisible realities, essaying to communicate to others an incommunicable experience. Sometimes the even flow of his exposition would be interrupted by a direct address to his hearers. *"Meine Herren"*, he would say,—and then would follow a more than usually pregnant sentence. A companion of those days has recently reminded me of one such instance. Herrmann was lecturing on Immortality, and had just quoted from some writer some words on "the most widely spread religion in the world". *"Meine Herren"*, he said, with a break in his voice, "the most widely spread religion in the world is the cultus of the dead".

As readers of *Communion with God* are aware, Herrmann's is the theology of personal experience, in especial the experience of the power of Christ's personality over us which gives us the only basis of a truly religious faith in God. As Wernle describes it: "A man becomes a Christian through the awakening within him by Jesus of faith in God; apart from such faith, in for instance the capacity of an impartial historian, he can understand neither Jesus nor the Christian religion". This rules out the approach to God either through Church doctrines or philosophical speculation. Knowledge of God gained *ab extra* remains extraneous; faith in Him, which is an inward thing, must be awakened or born. And it is the inner life of Jesus which thus quickens.

To our great sorrow Herrmann's health did not improve as the semester wore on, and after the Christmas break he only lectured for about a week, after which it was arranged for a substitute to dictate his remaining paragraphs.

The disappointment we encountered over Herrmann was not quite but almost compensated for by our discovery of Jülicher, who lectured five hours a week on the History of Dogma. We knew his *Introduction to the New Testament*—which we had handled delicately when it first came out—but we did not know of his eminence in this other subject. It was clear, however, that his reputation in it stood high, for he drew as great a crowd to his classroom as Herrmann himself, and there were enthusiasts who had heard Harnack at Berlin who gave to Jülicher the pre-eminence as a lecturer in this subject. That opinion we felt inclined to share when later on we heard a couple of lectures by Harnack on a period which Jülicher had previously dealt with. The impression of mastery of his subject was perhaps increased by the amazing rapidity of his speech. He suffered from the disability of a club-foot, but in spite of that he proceeded up the aisle of the classroom at a great speed, and, from the moment he threw himself into his seat, facts, dates, quotations, and running commentary poured out in an unhalting spate, while his hands were flung in all directions in expressive gesture.

Though he deferred to Harnack's encyclopædic knowledge he differed from him in his conception of what dogma was, holding that points of agreement are more important than those of disagreement, and that Harnack restricted himself unduly to matters of controversy dealt with by Councils. That, he said, was like saying that the laws which require the police to enforce them are more important than those which the community freely obeys. In dealing with the historical controversies he had a great power of delineating the outstanding personalities engaged in them, and of showing the various religious interests that the contending parties were striving to serve.

His style was enlivened with a sometimes pawky and sometimes caustic

humour. In reviewing the literature of the subject he satirized a writer who used the chronological method and divided his material up into such paragraphs as "The Nature of God from 1450 to 1550" and "The History of Angels up to 600 A.D.". In describing the Council of Ephesus he spoke of bishops who knew no Greek and no theology but who were well qualified to vote with their fists.

Jülicher was one of the few professors who took much notice of the foreign students, and he invited a few of us to supper. The invitation was in German but he paid tribute to our nationality by beginning "Dears Sirs". His wife and daughter waited on us and he himself sat not at the head of the table but half-way down one side. After supper we adjourned to a small room where we stood about while some mysterious preparations were going on in the study. Eventually Frau Jülicher appeared and Jülicher asked her in an undertone, *"Ist das Fässchen fertig?"*, the meaning of which became apparent when, on entering the study, we found installed a handsome polished oak cask with shining silver bands. I regret to say that before the evening was over the cask had to be removed empty and was replaced by not quite so smart a successor.

This last reference brings me to Professor Martin Rade, at whose house theological discussion was similarly tempered. Rade was then, as I believe he is still, editor of *Die Christliche Welt,* a paper which had a great vogue throughout Germany and on which he had stamped his live and virile personality. Because of his radical political opinions he did not hold what was virtually the Government appointment of "ordinary" professor, but had been elected to an "extraordinary" professorship by the Theological Faculty. We attended a public course of his on "Religion and History", and received a card inviting us to his "At Homes" to the students, which were held at intervals throughout the semester. We went, I think, to all of them; we were first regaled with sandwiches and the customary beverage, and then settled down either to hear Rade read something—on one occasion it was some of Schleiermacher's Letters, then just published —or else to a religious or theological discussion.

On one occasion the subject was the historicity of Jesus, and that brings me to another Marburg professor, Jensen, the professor of Assyriology, who not long before had put forward the theory that the Gospel story, together with those of Moses and Elijah and others, was a variation of the Babylonian "Gilgamesh" myth. Not content with propounding his theories in circles in which they could be estimated at their true value, Jensen gave a lecture under the auspices of some working-class organization in a hall in Marburg on what we should call in England "licensed premises". Some students, ourselves included, were present, but the majority of the audience were peasants from the villages nearby, who divided their attention between their mugs and the lecture. As this lecture conveyed to these simple people the impression that the University was teaching that no such person as Jesus ever lived, the Theological Faculty, who for reasons of academical etiquette had refrained from any notice either of Jensen's wild theory or of his personal attacks on them, decided that a public reply was necessary, and at a great public meeting Jülicher spoke on the question "Did Jesus Live?" and showed that no ancient documents had received such detailed examination as the Gospels, and that no fact in ancient history was better authenticated than the fact of Christ.

In the discussion at Rade's house I remember that one student took the line that it was a matter of "absolute indifference" whether Jesus ever lived or not, that what mattered was the truth of the sublime teaching that passed as His. But Rade had too real a sense of history as well as of religion to allow that to pass.

When he heard that my friend and I were proposing a visit to Berlin Rade offered us a letter of introduction to Harnack, which was gladly accepted, and in due course presented to him in his private room in the Imperial Library, of which he was librarian. Our interview resulted in the granting of the privilege of attending his *seminar* or private hour with his advanced students in New Testament during the time we were in Berlin. We also attended some of his lectures on the History of Dogma.

The Old Testament professor at Marburg was Karl Budde, on whom we called on the strength of our being pupils of Dr. Skinner. Budde spoke in terms of warmest appreciation of Skinner's work. He remembered having met him and recalled his auburn hair of days gone by. We attended Budde's lectures on Old Testament Introduction, but I have no memories of his lectures other than that he struck us as rather opinionated and touchy and intolerant of differences from his opinion. On the other hand he stands out as the one theological professor who was to be seen occasionally in the congregation at the University church. The services there were often conducted by Professor Achelis, the writer of the standard book on Practical Theology in Germany. His manner of conducting the service did not appeal to us, as he seemed to be giving a demonstration of how the thing should be done. We did not attend any lectures of his nor had we time for Professor Mirbt, the professor of Church History, who was giving a course on the History of Missions, a subject in which as a member of the Moravian community he was specially interested, being a delegate of the Moravian Brethren at the Edinburgh Missionary Conference the following year (1910).

Only one other professor remains to be mentioned, Heitmüller, the New Testament professor, who was a good lecturer but whose interest in the subject we suspected for a time was scientific rather than religious. His New Testament criticism was of the advanced order and he was especially down on Theodor Zahn, whose name he always pronounced with a mock-respectful intonation. He had rather put us off by a remark in his commentary on John's Gospel, in which he spoke of the "tiresome repetitions" in the 17th chapter. One day, however, we came across a printed sermon of his on Faith, and we realized that he had more of the root of the matter in him than we had been inclined to give him credit for. When I called to see him on one occasion I noticed a marble cross on his study table. He asked very solicitously whether I had been shocked by the theological tendencies I had found in Marburg, and was surprised at my assurance that I had taken no harm.

From what I have written it is evident that the prevailing tone in the Theological Faculty at Marburg was liberal, but it was not exclusively so, for as a counter-weight to Herrmann the Government had, without regard to the wishes of the University, appointed a second professor of Systematic Theology to represent the more "positive" view. The existence of these divergent theological elements in the University had its influence for us English-speaking students in that both had their rallying-ground in students' organizations, the members of which sought to enlist us on their side. On the one hand was the *Theologischer Verein,* one of the regular *Verbindungen* of the kind familiar at German Universities, the president of which called on us at the beginning of the semester and invited us to attend the meetings of the *Verein* and to accompany it on its customary walks. The members of the *Verein* were, like ourselves, theological students with whom we came in contact at Herrmann's and other lectures, and as theological papers were read at their meetings and discussions held we appreciated the invitation and responded to it.

But on the other hand was the *Christliche Vereinigung,* or Christian

Union, which, as in our own Universities, consisted of students of all Faculties and was a constituent part of the Student Christian Movement, but whose members, as has also sometimes been the case in our own country, combined a real religious earnestness with an exceeding narrowness of view. These also showed us courtesies and desired us to associate with them, and we on our part valued the opportunities of friendly intercourse and religious fellowship which their meetings afforded, but as the two bodies loved each other as little as the Jews the Samaritans it was only by putting on a mask of simplicity and assuming ignorance of the deep cleft between them that we could keep the two associations going. The climax came when the *Verein* and the *Vereinigung* held their Christmas trees on the same evening and we were invited to both. The conflict between religion and theology could only then be solved by dividing ourselves up into two parties, one of which reported a tame and the other a hilarious evening.

During our stay at Marburg we heard two other distinguished scholars, Gunkel of the neighbouring University of Giessen, and Bousset of Göttingen. I have forgotten what the former spoke on, but the latter made a deeper impression. He came to deliver a political speech under the auspices of the *Akademischer Freibund,* which would correspond, I imagine, in this country to a Liberal Club. The *Freibund* had been the object of an attack by the *Rektor* of the University, Prof. Maas, who delivered what the wits called a *maaslose Rede*—an unmeasured speech—against it in the course of the matriculation ceremony at the beginning of the semester, declaring that it had nothing to do with the University and warning students against joining it. However, at Bousset's meeting not only were students present but professors also, and among the after-speakers were Heitmüller and Natorp and Cohen, the two latter being distinguished professors of philosophy. The subject of the addresses was the reform of the franchise, a matter on which popular feeling then was very much stirred, and this led to some plain speaking on the whole political *status quo* and some very frank criticism by Bousset of the Kaiser and his entourage.

Leaving Marburg in time to be in Berlin before the close of the semester there we heard a few lectures by Deissmann (part of the popular course on Paul, since translated into English), Harnack as mentioned above, Kaftan (on *Dogmatik* and *Ethik*), Gressmann (post-exilic prophecy), and Willamowitz-Moellendorf, who had been held up to me as a schoolboy as the greatest Greek scholar in the world. And finally, while spending the Christmas vacation at Jena, where the lectures were resumed earlier than at Marburg, we heard a few lectures each from Eucken, Wendt, and Weinel. While at Jena we made the acquaintance of a Lutheran pastor who held the honorific title of *Geheimkonsistorialrat* and whose daughter was the wife of Paul le Seur, who at that time was the well-known head of a great Central Mission in Berlin, and who during the war was given the task of administering spiritual comfort to Nurse Cavell the night before her execution. We attended a Christmas party at the Geheimrat's house, but the proceedings not being as lively as we felt was fitting, my friend and I put our heads together and introduced some English parlour games, including some new ones that we had played not long before in Dr. Oman's drawing-room at Cambridge. The result was so successful that a day or two after some of our fellow-guests, previously perfect strangers to us, waited on us with the request that we would provide the entertainment at a party they were having at their house. Which embarrassing compliment we did our best to justify.

Nothing can take away these happy memories of spiritual and intellectual stimulus and friendly hospitality, of intercourse with great

minds and simple-hearted folk. Of the latter I think especially of homely, motherly Frau Direktor Vogt, who received so many scores of English, Scottish, and American theological students into her home at 28, Universitäts-strasse. And with her I couple Frau Dr. Bran, of Jena, who with such patience initiated me into the language, whose kindly, humorous old face is still before me, who had known Liszt and was the friend of Karl Hase, who had so many stories to tell of Herr Rashdall's linguistic imperfections, and who, if she lived to hear of it, must have been so proud of the ecclesiastical promotion of her *hochgeschätzter Freund und Pensionnär,* Herr William Temple.

G. K. MacBean.

THE CRISIS OF THEOLOGY.

Richtlinien evangelischer Theologie zur Überwindung der gegenwärtigen Krisis von Georg Wobbermin. Göttingen. Vandenhoeck und Ruprecht. (1929). 8RM.

In this small book of 145 pages the author presents *multum in parvo* on the theological situation in Germany; but the fundamental problems which he discusses are of no less interest and importance for theology in Great Britain; and the competent and effective method of discussion gives the volume a value disproportionate to its bulk.

His first chapter is headed "The Present Crisis of Evangelical Theology"; but the author uses the term crisis in another sense than the Barthian School. Barth means that the Christian is always under God's judgment. The author believes that the evangelical theology is sick and needs cure. Existing before the war, the condition has become worse. The two causes are *historicism,* the dominance of theology by historical enquiry, and *psychologism,* which overvalues and carries into theology the principles of empirical psychology. While this psychologism has come into theology since Schleiermacher, it does not belong to Schleiermacher's fundamental position. Brunner is blamed for misrepresenting Schleiermacher in this respect. While Barth has the merit of calling attention to these two injurious tendencies, he has not carried his conflict against them to the fundamental issue. Throughout the book Schleiermacher is defended against his Barthian detractors, while his defects are admitted. There is frequent, generous recognition of the service Barthian theology is rendering; but its shortcomings are very clearly shown. The general criticism of this and other tendencies is that they separate, and oppose, the subjective and the objective, the human and the divine aspects of what is a mutual relation; the *fides qua creditur* and the *fides quae creditur* are mutually dependent; faith is exercised only as the revelation is received, and the revelation is received only as the faith is exercised. This Wobbermin calls the religious-psychological method, since religion necessarily implies the objective as well as the subjective. He holds that the present crisis can be overcome by the movement from Luther to Schleiermacher, and through Schleiermacher. For "the recognition of absolute dependence belongs to the essence of religion" (p. 19).

The second chapter deals with theology as a science. The need of philosophy as a criticism of the assumption of the several sciences, and as a supplement to them in offering a world-view is insisted on, and theology is recognized as one of the sciences concerned with the religious consciousness, but as also more, as by its content also offering a world-view. The right of an independent world-view in philosophy is recognized; but the claim of a world-view which is *theonomic,* dominated by the Christian conception of God, is also vindicated.

The third chapter, recognizing a more intimate relation of these sciences to theology, deals with the relation of theology to psychology and ethics. The author criticizes the prevalent types of psychology, and demands a reflective type which is allied with epistemology and philosophy generally; for such a psychology the problem of personality is central. The Christian conception with its emphasis on sin and grace is then discussed, still with reference to Luther and Schleiermacher; the affinities of Kant's and Christian ethics, and their differences, are also dealt with; to Kant's autonomy of the moral conscience is opposed the Christian conception of theonomy, subjection to the will of God in faith in His grace.

The fourth chapter deals with the Church as the concrete historical expression of the Christian religion, although that religion cannot be confined to this expression. In seeking for the biblical basis of the conception of the Church the author is led to lay down the fundamental principles of such an appeal to the Scriptures. While insisting on the soteriological and eschatological conception of the Church as the body of Christ as primary, the author also recognizes as complementary, if subordinate, the sociological, or the Church as a human institution, in which and through which the body of Christ functions on earth. " Each local congregation represents for its part the total community " (p. 92). He denies that there is any order of the Church which is alone valid; and the exclusive claims of episcopacy, as well as its basis in an apostolic succession, are unhesitatingly set aside. An interesting contrast is made between Catholicism and Protestantism. The first identifies the two aspects of the Church, the soteriological and eschatological, and the sociological, but subordinates the first to the second. Protestantism separates them, subordinates the second to the first, but fails to recognize the need the first has of the second.

The fifth chapter discusses the subject of revelation: a general as well as a special revelation is recognized. A one-sidedness in Otto and in Barth is pointed out; the first is concerned only with the specifically religious, the second the specifically Christian. In Wobbermin's words (p. 100):—

> The special revelation—prepared for in the Old Testament religious history—is God's self-revelation in Jesus Christ, His Life and teaching, His suffering, dying, and rising again.

It must not be confined to the teaching of Jesus; it is His total historical reality. Revelation as *of* God is necessarily super-natural, as *to* man is natural; to revelation as a deed of God the correlate is the faith of man. As faith is evoked by preaching, preaching belongs to revelation; and revelation does not belong to the past, but is the continuous saving activity of God.

The sixth chapter necessarily passes from revelation to its correlate, faith. The general conception of faith in *Hebrews* is compared with the specific Christian faith, as presented by Paul, who most clearly shows its nature in relation to *justification by grace through faith alone.* To quote (p. 122):—

> The extraordinary significance of the doctrine of justifying faith lies in this, that with fundamental distinctiveness it exhibits the trustful faith in God's loving will to forgive sins, revealed in Jesus Christ, as the only condition for the attainment of eternal salvation; accordingly it excludes all trust in man's own works.

Barth is charged with an inadequate conception of faith as an empty space which God fills; for faith as obedience or as moral act must not be separated from faith as experience of religious good.

The seventh and last chapter connects itself with the two preceding as dealing with the Holy Scriptures as the record of the revelation of God in history which faith accepts. Accordingly in matters of faith the Bible

is an absolute authority; but this authority must not be conceived in an external mechanical way as is papal infallibility in Roman Catholicism; Christian articles of faith must spring out of the conviction and the experience of faith. Accordingly the Scripture as authority for faith is no infallible court of appeal for knowledge. Revelation and faith so mutually imply each other that the Bible must be a witness of faith. The *N.T.* as the fulfilment has an authority which the *O.T.* as the preparation does not possess; and in the *N.T.* the witness of faith has the primary authority; and in it we must be able to distinguish the traditional forms and the essential content.

This summary will, it is hoped, whet the appetite of the reader to read the book, which I can most heartily commend; but this summary must not be taken as an adequate indication of all of value which he will find when he sits down to the feast thus provided for him.

ALFRED E. GARVIE.

SOME TRANSLATIONS.

Messrs. Allen & Unwin are deserving of all commendation for the way in which in recent years they have published English translations of continental classics. Among the latest of these is a Swedish Forsyte, Gustaf Hellström's *Lacemaker Lekholm Has An Idea* (7s. 6d.), the original of which appeared in 1927. The book traces four generations and makes a study of heredity as masterly in its delineation of individual character as it is fascinating in the development of the family history. This is our first acquaintance with Hellström, but we are determined it shall not be our last.

Another remarkable book is Herr Mirko Jelusich's *Cæsar* (10s. 6d.), well translated by Mr. Bernard Miall. Again, this is a new writer to us, but if this historical novel is an example of what he has done or can do, we do not hesitate to prophesy that he is certain to reach a high place in the ranks of the novelists. It is not easy to tell a story so familiar as that of Cæsar's life in such a way as to grip the attention of the reader, but when we say that we began the book in a 'bus late on Sunday night and did not lay it down until long past midnight, it will be perhaps the best testimony that we can offer.

The translation of Herr Walter Steinthal's *Dreyfus* (10s. 6d.) is almost as exciting as a Bulldog Drummond or a Richard Hannay story. Familiar as the reader may be with the outline of the affair, he will nevertheless find that he cannot put down the book until the last page is reached. Very quickly he will discover that Herr Steinthal is an advocate with no doubt at all about his brief; but that will not prevent admiration for the vivid and intense way in which he has made the drama develop. Readers who want a book which will summarize the Dreyfus case in a small compass should place this on their shelves.

The translation of Max Weber's *The Protestant Ethic and the Rise of Capitalism* (10s. 6d.) is, however, one of the most annoying books we have ever handled. The translation itself leaves much to be desired; it is not without misprints, and the notes, by far the most important part of the volume, are pushed to the end. We have never yet met a student who does not—to put it very mildly—condemn this way of dealing with notes, and we cannot see why publishers adopt it. Weber does not make the common mistake of associating Calvinism and Capitalism without defining either, and he does not limit his survey to Calvinism proper—it includes Luther and "Pietism, Methodism, and the Baptist Sects". Mr. R. H. Tawney, who writes a Foreword, thus sums up Weber's argument:

> The pioneers of the modern economic order were *parvenus*, who elbowed their way to success in the teeth of the established aristocracy of land and commerce. The tonic that braced them for the conflict was a new conception of religion, which taught them to regard the pursuit of wealth as, not merely an advantage, but a duty . . . Capitalism was the social counterpart of Calvinist theology.

From another publisher comes a very good translation of André Gide's *L'Immoraliste, The Immoralist* (Knopf, 7s. 6d.), beautiful in form, but full of something worse than dead men's bones, unless we regard it as pathological. The first half of the story is charming, but the smell of rottenness and uncleanness is over all the rest, being stronger than the perfume of M. Gide's flowers. We could not help being reminded of Maarten Maartens's verdict on Maupassant :

> It is splendid work, the loveliest, perfectest mud-pies. Surely the man's soul revelled in dirt. Yet how objective he managed to be.

The Germans are taking a great interest in our country, and Dr. Dibelius is followed by Dr. R. Kircher, whose *How They Do It in England* (Mathews, 10s. 6d.) has been translated by the Countess of Warwick. Despite many clever observations, suggestive of the journalist, the book is disappointing. There are many mis-spellings, especially in the "Literature" chapter; the translation is unsatisfactory, sentences like "Trotski must have been mistaken when he prophesied, for the English, their going over to Bolshevism" being common; and the meaning is often far from clear, as, *e.g.*, "The present stadium of the British spirit is still mostly analytic". This is a pity, for parts of the book, such as the sketch of King George, show that Dr. Kircher can write well, while the soundness of his judgment is indicated in passages like :

> The weak point in English Politics was always that British diplomacy, in the decisive post-War years, was not guided by a convincing moral impulse, but that political usefulness seemed to be quite sufficient. Anyhow, that was the opinion of the world, whether deserved or undeserved.

Prof. Karl Heim's *The New Divine Order* (S.C.M., 4s. 6d.) contains the translation of three papers, with the titles "Supernatural Healing", "Time and Eternity", and "The Message of the New Testament to the Heathen World". The book may be recommended as an admirable introduction to Heim : it will also serve to humble the reader by convincing him how impossible it is to keep abreast of modern thought in all its fields : names like Traub, Hirsch, Althaus, Slotemaker, will remind even those familiar with Barth, Bultmann, and Martin Dibelius that there are many lands yet unexplored.

The urgent need for plays suitable for Church societies is under consideration by the denominational authorities. Meanwhile those interested should not overlook the *Seven Shrovetide Plays* (Deane, 4s.), which Miss E. U. Ouless has translated from the German of Hans Sachs, the 16th century Nuremburg cobbler-dramatist. The seven plays here selected—four "morality" and three "farce"—are suitable for any time of the year, and would take perhaps 15 or 20 minutes to act. They can be obtained separately at 1s.

In recent years the S.P.C.K. has placed to its credit many fine contributions to learning, and has won the gratitude of scholars for publishing many works which cannot have proved lucrative. Among these one of the most welcome has been the translation of Abbé Bremond's *Histoire Littéraire du Sentiment Religieux en France depuis la Fin des Guerres de Religion jusqu'à nos Jours*, the second volume (16s.) of which is now before us, readably translated under the title *The Coming of Mysticism*. This

volume covers the years from 1590 to 1620, and includes many mystics less well-known than François de Sales and Jeanne de Chantal.

"That queen-like Figure . . . the noblest of all living Frenchwomen". So Carlyle. "A *Monster* from every standpoint". So the *Moniteur*. What is the truth? Readers will try to find it in Madame Clemenceau-Jacquemaire's *Life of Madame Roland* (Longmans, 18s.), a strangely uneven book. Eighty-four pages are devoted to showing how Jeanne-Marie Phlipon brought the elderly Roland to the point of matrimony; almost all the rest of the book describes their thirty-two months of life in Paris, which ended in the guillotine for the wife and suicide by the roadside for the husband. The style of the first part of the book is very pedestrian, but the subsequent quickening of pace affects the author, and her increasing interest is abundantly manifest in the story of the imprisonment and the Terror till we reach her heroine's final words, "Liberty, what crimes are committed in thy name". We cannot help feeling, however, that Madame Jacquemaire does nothing in her account of Mlle. Phlipon's youth to show us how she developed the amazing powers she showed as Madame Roland.

It is of no use at this day to discuss the charges brought against Madame Roland's moral character. Carlyle associates Barbaroux's name with hers, only to cry, "Breathe not, thou poison-breath, Evil-speech! That soul is taintless, clear as the mirror-sea". To the present biographer it is clear that Madame Roland and Buzot loved each other; though apparently she thinks that their relationship was guiltless, she believes that the knowledge of it resulted in Roland's resignation and the subsequent disaster.

EDITOR.

The Education of Children (Allen & Unwin, 12s. 6d.) is a translation, and quite a good one, of Alfred Adler's well-known book. Adler is the chief exponent of what is known as individual psychology, and he here surveys the whole problem of education from his own special point of view, which lays stress on the unity of personality and on the necessity of treating every personality as an individual. He says:

> Individual psychology is an art as well as a science, and it cannot be too much emphasized that the speculative scheme, the system of concepts, is not to be applied in a wooden and mechanical fashion to an individual under examination. In all investigations the primary thing is to study the individual.

In carrying out this plan Adler certainly treats the whole subject of education in a very illuminating and suggestive fashion. Like most psychologists, however, he is inclined to pay too much attention to abnormal cases, and is too ready to argue from the abnormal to the normal. Also he seems to treat individual personality as a kind of end in itself and to have little or no concern for the higher ends which a fully developed personality may be expected to serve. No doubt he takes full account of man's social needs and interests, but something more than this is required if boys and girls are to be trained to play their full part in life and to avoid that self-centred egotism which, as Adler points out, is a fruitful cause of failure. In spite of these defects, however, his book should prove a very useful and stimulating guide both to parents and teachers.

W. B. SELBIE.

CURRENT LITERATURE.

" Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1930 *unless otherwise stated.*)

God in Christian Thought and Experience. By W. R. MATTHEWS, M.A., D.D. Nisbet. 10s. 6d.

Psychology and God. By L. W. GRENSTED, M.A., B.D. Longmans. 10s. 6d.

The Teaching of Karl Barth. By R. BIRCH HOYLE. S.C.M. 7s. 6d.

We have put together here three books which no minister who tries to keep abreast of theological thought can afford to miss. Dr. Matthews's book is the new volume in the Library of Constructive Theology, and it stands in worthy succession to Dr. H. R. Mackintosh's *The Christian Experience of Forgiveness,* Canon Quick's *The Christian Sacraments,* Dr. Wheeler Robinson's *The Christian Experience of the Holy Spirit,* and Prof. Dodd's *The Bible.* Dr. Matthews sets out to discover the essential elements in the Christian experience of God, to formulate a view of the divine nature, and to discuss God's relation with the world. We found the earlier chapters—"Man's Experience of God", "The Development of the Conception of God", and "The Christian Experience of God"—extremely good, and they can be read with advantage even by those without theological training. The subsequent chapters deal with "The Theological Conception of God", "Transition", "Transcendence", "The Living and Personal God", "The Holy Trinity", "Creator of Heaven and Earth", "Love and Evil", "Time and Providence". Dr. Matthews expounds lucidly and defends convincingly the Christian conception of God. He says :

> It is surely significant that the two pivotal dogmas of developed Christianity are that man is made in the image of God and that God is made manifest fully in the man Christ Jesus.

He rightly points out that the scientific method

> sets out from the data of experience, and its general ideas are reached in the attempt to interpret what is given. The modern scientific temper, therefore, has no reason for objecting to a theology which starts from experience,

and thus,

> so far from attempting to minimize the dependence of Christianity upon historical events, we begin with the conviction that our religion rests upon an experience of God which was enjoyed by historical persons and, in a supreme degree, by one historical Person; but at the same time we would add that the Christian religion can only remain pure and powerful in so far as that history is not mere historical data but becomes real for us by living again in our souls through the creative imagination, becoming thus for us present fact.

Altogether, this is a stimulating and helpful book.

Canon Grensted's Bampton Lectures, which he calls "A Study of The Implications of Recent Psychology for Religious Belief and Practice", are both readable and timely. Canon Grensted takes account of both the theoretical and practical aspects of psychological teaching in our own times,

and discusses faith and worship and the relation of the group idea to the Church as well as spiritual healing and pastoral psychology. No theological student should fail to read the lectures, which abound in sound criticism. The final chapter on "The Claim of Christian Theism" is a convincing statement of the Christian position. It shows how the communion of Jesus with the Father and the "life in Christ which is possible to the believing Christian, immensely transcend in value the ecstacy of the mystic or the rare sense of the numinous".

It is refreshing to find a work of this kind, while conscious of all the value there is in psychology, yet recognizing that "the weakness of all the psychologies is that in their study of man they make man the end of their study. Thus they are unable to develop a system of values which has for the Christian any validity at all". It is refreshing, too, to find Bampton Lectures ending on a confident and constructive note.

Mr. Birch Hoyle's difficult task is that of expounding Karl Barth's theology, and many will be grateful to him for introducing them to the Barthian movement. Barth and the Barthians have developed at such a rate, and changed their positions so rapidly, that it is far from easy to follow them, but Mr. Birch Hoyle makes a good guide. He confines himself in the main to Barth and Brunner, and surveys the difference that has come over theological thought on the continent since Barth's *Romans* sounded out like the clanging of a church bell in the night. The exposition is divided into three parts : I, The Man : His Friends : Their Milieu ; II, The Barthian Message ; III, Critical.

This book will be specially welcomed by those who do not read German. They will find the Barthian School is quite unlike any theology familiar to them in this country, and they will perhaps wonder that the Barthians have so little acquaintance with our British theologians. Mr. Birch Hoyle is not a protagonist of the Barthians, and his criticism is throughout reasonable and fair.

EDITOR.

John Jacob Astor, Landlord of New York, By ARTHUR D. HOWDEN SMITH. Lippincott. 15s.

Although Mr. Howden Smith is a novelist, we do not think he has made the most of his material in writing this life. The story of pioneering across the American continent in search of fur and fortune is as thrilling as anything in the long history of exploration, but Mr. Smith either has not caught the thrill or does not manage to transfer it to his pages. He does succeed, however, in letting us see the success—and the failure in success—of the butcher's boy of Waldorf whose ambitions took him first to England and then to America, where his unceasing and unresting efforts made him richer than any of his fellows. Here is Astor's life in summary :

> he was the richest man in the United States in productive and valuable property; and this immense, gigantic fortune was the fruit of his own labour, unerring sagacity, and far-seeing penetration. He came to this country at twenty years of age; penniless, friendless, without inheritance, without education, and having no example before him of money-making, but with a determination to be rich, and ability to carry it into effect.

But beneath these surface facts we have the story of the deterioration of a man's character, thus described in Mr. Smith's words :

> How the man thrived—and dwindled! Thrived as merchant, hoarder of dollars; dwindled as individual in direct ratio to the increase of his wealth. Money gnawed like a canker at Jacob's soul. The innate lovable qualities, the boyish exultation in tasks accomplished, the zest for adventure, and the

> forest trail, the simple homeliness—all these diminished their influence upon his character. He became harsher, sterner, less sympathetic, more overbearing, regardless of others, cold-bloodedly selfish. The acquisition of money was everything to him . . . . The awful thing about his meanness was that it was a meanness of the soul, a vice contracted through abuse of a fundamental virtue. It led him to practices which were unnecessary, which abased an otherwise noble character.

Social reformers will find much that is useful to them in this volume. The account of the influence of alcohol on the Indians is both useful propaganda and a devastating criticism of the methods of commercial exploitation. Those who believe in the taxation of land values will find striking illustrations in Astor's dealings with land in New York. In words written at the time of his death,

> one-half of his immense property—ten millions, at least—belong to the people of the city of New York. During the last fifty years of the life of John Jacob Astor, his property had been augmented and increased in value by the aggregate intelligence, industry, enterprise, and commerce of New York, fully to the amount of one-half its value. The farms and lots of ground which he bought forty, twenty, and ten and five years ago, have all increased in value entirely by the industry of the citizens of New York. Of course, it is plain as that two and two make four, that the half of his immense estate, in its actual value, has accrued to him by the industry of the community.

It is a great pity that Mr. Smith does not provide a map. In a book of this kind it is absolutely essential.

EDITOR.

Jesus-Jeshua. By GUSTAF DALMAN, D.D. S.P.C.K. 15s.

Mr. Levertoff has translated into English this famous work which consists of studies of various important events in the Gospels from the point of view of the Aramaist. Dr. Dalman tries to show how the rendering of the Greek expressions in our Gospels into something like the original Aramaic of the speakers throws light on the events recorded. He has, in a word, attempted to translate the Greek *Jesus* back into the original Aramaic *Jeshua*. The studies are grouped as follows: I. The three languages of our Lord's Palestine. II. In the Synagogue. III. On the Mount, IV. The Passover Meal, V. At the Cross.

> He who knows the East is aware that familiarity with several languages is not necessarily proof of higher education, but is rather a state of things arising out of the conditions of intercourse between the different populations.

Of the Syriac (Aramaic) versions which we possess (re-translations from the Greek), it is well said that

> the rendering of a book with a normative text compels one to make continually compromises between the linguistic form which the *thought* of the original demands and that which the *letter* of the original (which one is not permitted to change) forces upon the translator. Naturally the result is a language which never existed.

These two quotations will serve as examples of the penetrating and original character of the book. It is akin in its learning and accuracy to Abrahams's *Stud. in Pharisaism and the Gospels*, and rather like it. For if Abrahams was half a Christian in mentality, Dalman had become half a Jew. In his treatment of the vexed question of the Passover meal and the Last Supper he is bold and decisive, brushing aside the attempts of Zahn and Chwolson to reconcile the irreconcilable accounts of the Synoptists and the Fourth Gospel. The Synoptics have the correct tradition, and the Fourth Gospeller has deliberately pre-dated the Supper, which he could not from his own

point of view consider as a Pascha. Consistently with this he suppresses the words of institution, "not in antipathy to the *O.T.*, but rather to the Judaism which he knew". The book is of course a classic, and as indispensable to the careful student of the Gospels as those of Abrahams, Montefiore, and Strack-Billerbeck.

J. P. Naish.

Studies in Matthew. By B. W. Bacon, D.D., D.Litt. Constable. 18s.

Dr. Moffatt once reminded us that the two canons of research are "Thou shalt work at the sources" and "Thou shalt acquaint thyself with work done before thee and beside thee". No one more adequately fulfils these commandments than the veteran Emeritus Professor of *N.T.* Studies in Yale University, even though he makes no reference in this volume, so far as we have discovered, to the *formgeschichtliche* method of investigating the Gospel sources.

There are two Bacons—the one who gently pulls our leg by suggesting (in a recent number of the *Harvard Theological Review*) that we may console ourselves for the loss of Prisca as author of *Hebrews* by finding the author of *Revelation* in one of the prophesying daughters of Philip the Evangelist; and the other who strenuously massages us all over with the monumental labours which he regards as mere foundations for the veritable *magnum opus*, a *Life of Christ.*

Such a goal is approached along three lines—the story of Jesus of Nazareth, His teaching, and His permanent religious significance. Dr. Bacon has advanced far along the first line by his three books on *Mark*, and some way along the third by his massive work on the Fourth Gospel, a companion and supplementary volume to which may shortly appear. Along the second line he has now added to an earlier essay on "The Sermon on the Mount" these *Studies in Matthew*, whose purpose is "to clear the way for such appreciation of the great religious Teacher as can only be gained by placing the witness of *Matthew* in right relation to the richer resources and more sympathetic touch of *Luke*".

The heart of the work (Part III) is a new translation of the Gospel with marginal symbols designed for use rather than ornament and exceeding in variety anything that was ever done on the Pentateuch. The letters M to S denote respectively material derived from *Mark*, the Nazarene targum, Oral sources, Peculiar sources, Q (the "double tradition"), a Redactor, and S, the "Second Source". This S(ource), ranking with *Mark* as primary, is Dr. Bacon's pet hypothesis here, dearer to him than any *Proto-Luke* to say nothing of a *Proto-Matthew*, of which indeed, and its godfather Canon Streeter, he is rather scornful. Of S our old friend Q is only the most easily traceable component: *Matthew* and *Luke* did not draw from Q but from S, though we know nothing "of the authorship, character, or contents of S" save what we can learn from Q; though Antioch was possibly its home. N is another new comer, an element small but distinctive, a pre-canonical Aramaic Gospel used by Nazarene Christians somewhere in N.E. Syria. We can only hope that centuries hence no one will contend for the Baconian authorship of *Matthew.*

The translation to which we have referred is preceded by Parts I and II. Part I deals with General Introduction as regards both external and internal evidence. Here our author indicates Apamea or Edessa as a suitable birthplace of the Gospel and 90-95 as its date, "the age of moral lassitude and error" when Satan was a "seducing serpent", as in *James, Jude, Rev.* 1-3, and the Pastorals, rather than "a roaring lion" as in *Mark, Heb.*, and *I Peter*, the age of persecution. Part II is devoted to "Special

Introduction" in which the Gospel is dissected on familiar lines : Preamble (1-2), the five blocks of agglomerated discourse each with an antecedent narrative (3-25), Epilogue (26-28). The treatment here is largely analytical and comparative. Thus freed, Dr. Bacon in Part IV discusses the subject matter of the five discourses (the New Ethic, the Apostolate, the Hiding and Revelation of the Mystery, Church Unity, the Messianic Judgment), and many readers will find this the most nutritive part of the volume. Part V is a series of detached notes. The date of Papias is given as 140; his much discussed Logia is neither an Aramaic collection of the Lord's sayings nor a book of *Testimonies,* but our *Matthew.* Streeter's "Four Document Hypothesis" is controverted, and there is a helpful note on "The Leaven of the Pharisees".

Altogether this is a very noteworthy contribution to the unceasing investigation of Synoptic origins. It is sometimes difficult in Dr. Bacon's work to see the wood because of the trees, but anyone who resolutely works through this volume looking up the references (and we commend the task as an invaluable discipline to young ministers who wish to preserve their student habits) will be abundantly repaid. There is a misprint on p. 74 l. 4.

A. J. Grieve.

Mysterium Christi. Edited by G. K. A. Bell and A. Deissmann. Longmans. 15s.

The peculiar interest attaching to this fascinating volume is that it is the outcome of the fellowship of a dozen German and British theologians, and is published simultaneously in the two languages and countries. The exact proportions are seven British and five German, but the balance is restored by two facts : (*i*) Dr. Bell's contribution is an epilogue or addendum ("The Church and the Theologian") not directly connected with the main theme, (*ii*) the German studies are somewhat longer than the British ones. The "special" editorial work has been carried out by Canon Mozley and Dr. Frick.

Congregationalists have a special concern in the book in that the only two Free Churchmen on the panel are drawn from their ranks. Prof. Dodd writes on " Jesus as Teacher and Prophet", and gives us a characteristically well-articulated and workmanlike study. We could have wished for fuller treatment of the first half of his subject, but we are grateful for the way in which in the second half, without transgressing his limits, he shows us glimpses of one who was " more than a prophet ". Prof. Micklem's plea for "A Modern Approach to Christology " is timely and cogent. We should like to hear him and Principal Franks debate the value for the present age of the metaphysical arguments. His observations on the close connexion of the Christology of the early Creeds with " sacramentalism and the conception of the Church as the dispenser of sacred but tangible mysteries " (pp. 154, 160) are very pertinent. Yet he is every whit as insistent as Canon Mozley, who doughtily defends the Creeds, that the uniqueness of Jesus lies in "what, as Redeemer, He has done and does for the souls of men". It is gratifying by the way to note in what high honour Canon Mozley holds the work of P. T. Forsyth ; he speaks of *The Person and Place of Jesus Christ* as " that truly great book". Prof. Creed too in his survey of " Recent Tendencies in English Christology " (dealing particularly with the new Kenoticism) refers to Drs. Forsyth and Garvie and to the Free Church volume *The Lord of Life.*

We can only mention the remaining articles. Dr. Deissmann, dealing with " The Name 'Jesus ' ", shows conclusively that it was not a pre-Christian cult name. The path of history starting from a personal name

is also the path of Christology; Christianity is rooted in the historicity of Jesus. Prof. Kittel of Tübingen is equally emphatic on the futility of the "Jesus *or* Christ" alternative. Sir Edwyn Hoskyns provides a classic discussion of "Jesus the Messiah", and Herr Sasse, a parish minister in Berlin (who is also not far from us, having passed through Dr. Douglas Mackenzie's hands at Hartford), in a paper on "Jesus Christ the Lord" relates his theme particularly to the resurrection and exaltation. Dr. Althaus of Erlangen, in a closely-knit argument, deals with the Atonement, and Archdeacon Rawlinson (does not the blood of Guinness Rogers run in his veins and do we not yearn for him as the *Church Times* yearns for Carnegie Simpson?) on "Corpus Christi" is eucharistic and ecclesiastical. Prof. Frick of Marburg fittingly brings the studies proper to a close by writing of the glory of Christ that is yet to be revealed.

Altogether this is a most valuable book and one that will stand the preacher in good stead, not only as a "refresher" of his "Systematic", but by furnishing many direct suggestions for his pulpit work. We have noticed two misprints: on p. 113 l. 12 read Pirque Aboth (in l. 14, too, "Shechinah" is a more usual English form), and on p. 131 lop off the superfluous "t" in our Mansfield Emeritus Professor's name.

A. J. Grieve.

From Orpheus to Paul. By Vittorio D. Macchioro. Constable. 12s. 6d.

The history of Orphism, as one of the most significant religious movements in the Greek world, is presented in a series of American lectures by a distinguished Italian scholar who is Curator of the Royal Museum of Naples and Professor in the ancient University of that city.

Dr. Macchioro takes the view that Orphic mysticism has its roots in the primitive feelings and emotions which lay at the very bottom of the Greek soul before it was brought into contact with the Minoan culture which created the Olympian anthropomorphism. The primitive character of Orphism appears firstly in its savage myth, which the author illustrates from the beliefs and practices of primitive societies in the modern world, and secondly, in its realistic eschatology, which stands nearer the primitive conceptions of the after-life than does the colourless Hades of Homer. The Orphic mystery centred about the myth, and consisted in a mimetic reproduction of the story of Dionysus, through the medium of dancing and gesticulated performances, whereby the divine nature was imparted to the initiate.

All this, according to our author, was completely alien to the Greek spirit. He believes that the movement owes its origin to a personal founder, who was a Thracian prophet living in the Minoan age, before the Dorian invasion of Greece. The religion that was inspired by him was highly propagandist, and sent its missionaries into Greece. Coming into conflict with Greek religion and Greek rationalism, it slowly made its way, exercising a profound influence through the teaching of Pythagoras, Heraclitus, and Plato, whose philosophy marks the triumph of Orphic mysticism over Greek rationalism, and prepares the way for Christianity.

Pauline Christianity, according to our author, is the full flower of Orphism. Paul was profoundly influenced by Orphic circles in Asia Minor, Syria, and Palestine, and may even have been an initiate. Allowing for the immense superiority of Christianity over Orphism, Paul's Christ-myth is the natural development of the Orphic myth, and has the effect of transforming Jewish Messianism into a Greek hero-cult, and a simple Passover meal into a sacrament, without which (we are told) neither the Greeks nor Paul could have envisaged a real communion with God.

Dr. Macchioro does not consider that this transformation in any way distorted the original meaning of Christianity. On the contrary, it was the only means by which the experience of the first disciples could have been perpetuated. For Paul, as the embodiment of a collective religious movement, Orphism supplied theological conceptions, without which the teaching of Jesus would never have transcended its Jewish milieu in order to realise its universal content. Judaism had no theological conceptions wherewith to define the relation of Jesus to His disciples. Orphism alone could interpret the divine element in the person of Jesus and thereby preserve His historical values. This does not mean that Christianity is no more than Orphism. For whereas there was nothing behind the Orphic myth, behind the Christ-myth stood Jesus. Let the Orphic lose faith in the Orphic myth, and nothing remains, but when the Christian loses faith in the Pauline myth, there remains the person of Jesus, the master of life for His believers. Hence the conclusion of the whole matter is that Christian theology must recognize that its fundamental conceptions are of the nature of myth, embodying the truth, not in fixed dogmatic certainties, but in the symbolic certainties of faith.

The volume calls for study on the part of all who are concerned with the relation of Christianity to the Mystery-religions. We have left ourselves little room for criticism, but one or two questions do thrust themselves forward. Can we rightly say that for Paul the sacrament is the indispensable way to communion, in view of his own distinct affirmation that it was on the Damascus road that he entered the way? If, again, he was so deeply imbued with Greek ideas, how are we to account for the astonishing difference in outlook and expression between him and his contemporary Philo? Further, if Paul's preaching was more pleasing to the Greeks than to the Jews because of his Orphic notions of communion, why does he say that his preaching of the Cross was foolishness to the Greeks as well as a stumbling-block to the Jews? Again, in making Paul's mysticism purely Greek and alien to the Jewish mind, has Dr. Macchioro sufficiently allowed for the demonstrable existence of Jewish mysticism (of a non-Orphic type) in Palestine in the first century of our era? And, finally, do Paul's letters suggest that he is a man deeply imbued with Greek culture, or is not the judgment of certain Athenians (σπερμολόγος, *Acts* 17[18]), nearer the mark in this respect? A careful consideration of questions such as these might lead the author to modify some of his conclusions.

One does not like to appear hypercritical in regard to a volume for which one is deeply grateful, but it is very irritating to have to waste time turning to the end of the book in order to consult valuable notes which ought to be at the foot of the page. The phrase " the Reverend Hanna," which occurs twice, is objectionable to English readers. The reproductions of Orphic works of art with which the book is enriched lose most of their value by being almost ignored in the text. There are misprints on pp. 130, 142, and 236 (one in the Greek, and one in the English).

E. J. Price.

The Testament of Paul. By J. Ernest Rattenbury. Epworth Press. 7s. 6d.

The sub-title of this book gives its distinctive approach. It contains " Studies in Doctrines born of Evangelical Experience." Mr. Rattenbury remarks that, " having read many scores " of books about Paul, he has " often regretted that no book was written by the Philippian jailer." It would indeed be interesting to have " the Philippian jailer's " estimate

of Paul, but we doubt if it would help us much in understanding Paul's interpretation of the Gospel. We agree with Mr. Rattenbury that "academic judgments" of Paul have often been "inadequate." If the choice lay between interpreting Paul by "evangelical experience," and interpreting him by scholarship, then the first would help us more. But the antithesis is a false one. No one can interpret Paul aright who has not shared in his evangelical experience, but that experience alone is not enough. Before we have the right to expound his views, we need to study his words in the context of his age and place.

Mr. Rattenbury's exposition of Paul's teaching is marked by the insight of a great evangelical preacher, but it would have gained much in precision and authority if it had been based on a more patient study of the thought-forms of Paul's time. Thus the finely expressed and very moving chapter on Paul's teaching on the Atonement seems to us right in its rejection of the idea that Paul held a penal theory of the Atonement. But men like Luther and Calvin, who derived from Paul's words the extreme form of the penal theory, also shared in the evangelical experience. It is not our experience which enables us to reject their view; it is the new knowledge given by the investigation of the categories of Paul's age which enables us now to discover that by "Law" and "Wrath," he meant not permanent attributes of God, but half-personal powers, hostile to men as God is not.

The last chapter of the book deals with "The Challenge to the Validity of Experience" presented by neo-psychologists like Jung, Freud, and Tansley. Here, as throughout the book, Mr. Rattenbury writes with glow and vigour, and many of his comments are shrewd and pertinent.

This book should help to dispel the strange notion that Paul's Epistles can no longer be preached, for, written by a great preacher, it reveals the relevancy of Paul's teaching to modern needs. We would commend it especially to any of our readers who require to be reminded that Paul's words still have creative power, and that the divine grace which he extolled is as necessary for us as it was for him.

SYDNEY CAVE.

The Adventure of Paul of Tarsus. By the Rev. H. F. B. MACKAY. Allan. 7s. 6d.

In this book Prebendary Mackay, the Vicar of All Saints', Margaret Street, adds to his other studies of Saints a life of St. Paul. We wonder what Paul himself would have said of the Latin prayer with which this book ends. "Saint Paul the Apostle, preacher of truth and teacher (*doctor*) of the Gentiles, intercede for us. Alleluia". The writer tells us that he was made a Catholic by *I Corinthians*. Throughout this book Paul wears a halo.

The writer has studied Rackham and Ramsay, but for him *Acts* presents few perplexities, and with immense eloquence and confidence he describes the life of St. Paul. This book would have made a very attractive series of popular lectures if given to a not too critical audience of Anglo-Catholic sympathies. Thus we read that "the boy Timotheus" "was a gentle, innocent, very religious lad, a little over-sensitive and girlish". Later we read of him :

> Timothy was an admirable domestic chaplain, he possessed the tact, sweetness, charm and self-effacement needed for that almost intolerable post.

Of Paul and his companions' visit to the Jewish place of prayer at Philippi we read that

> The entrance of four unknown and interesting-looking gentlemen must have been a delightful variation in their rather dull Sabbath morning meetings, for they were in the position of a Friends' Meeting, which is but rarely favoured with the presence of a ministering Friend . . . Lydia's first effort when she became a Christian was to induce the missionaries to leave their inn and come and stay in her comfortable house . . . St. Paul gave in, no doubt to the satisfaction of St. Luke, St. Silas and St. Timothy. It is a real pleasure to believe that Lydia made them all thoroughly comfortable.

Many readers will prefer the less embellished narrative of *Acts*, but if this book helps to make Paul "popular" with those who find *Acts* "dull", then its vivid narrative will have served its purpose.

SYDNEY CAVE.

Contemporary Thought of India. By A. C. UNDERWOOD, M.A., D.D. Williams & Norgate. 5s.

Dawn in India. By SIR FRANCIS YOUNGHUSBAND, K.C.S.I., K.C.I.E. Murray. 10s. 6d.

Dr. Underwood's is a timely and most useful book. The "blurb" on its jacket speaks of it as a "lucid and concise exposition of the trend of philosophic thought in India to-day." Lucid and concise it is, but it is not concerned chiefly with "philosophic thought," and will be of interest to many who know and care nothing about philosophy. Here in brief form is a clear and competent account of the creative forces of modern India. As Dr. Underwood points out, we have always to remember when we think of India that, of those over five years of age, only about one male in seven and about one female in fifty is literate in the sense of being able to read and write a letter in his or her vernacular. Only about two and a half millions are literate in English, and it is with the aspirations of this small but influential minority that this book chiefly deals.

The first section of the book is devoted to Politics. Succeeding chapters deal with the Moderate Nationalism, which draws its inspiration from British Liberalism and from writers like Burke and Mazzini; with the Extreme Nationalism which is influenced by race-hatred; and with the Revolutionary Nationalism, which, claiming at first the support of religion, is now through Bolshevik influence tending to be hostile even to Hindu religion.

The middle section of the book treats of the Social Situation—the demands made by outcastes for some share in the elementary rights of manhood, and the significant and promising Women's Movement. The last section deals with Religion. A general description of the influence on Hinduism of Christianity and Western Thought is followed by illuminating chapters on three most influential Hindus, Dr. Rabindranath Tagore, Mahatma Gandhi, and Professor Radhakrishnan. A final chapter speaks of Christianity in India, and gives a brief account of some of the attempts that are being made to present Christianity to India in an Eastern, instead of in a Western, form.

This is a book which should be very widely read. It will not please the type of reader who wishes only to know the worst of India that he may say, "How dreadful!", nor the type who wishes only to know the best that he may say, "How lovely!" But to those who wish not to condemn nor to praise, but to understand, the modern movements in India, we would unreservedly recommend this wise, truthful, and discriminating book.

This second book reached the reviewer after his notice of Dr. Underwood's book had been sent to the Press. It is encouraging to find how much the two books have in common. Dr. Underwood when in India was a missionary educationalist, and it is thus natural that he should be sympathetic to India's political aspirations, and appreciative of its great religious

heritage. Sir Francis Younghusband has served in India as a soldier and civilian, and is famous everywhere through his exploits as an explorer. Not even the most "die-hard" of Englishmen resident in India can describe such a man—as he would describe a "fool missionary"—as a sentimentalist. Yet Sir Francis Younghusband writes with no less sympathy and appreciation than does Dr. Underwood. As he says,

> We must trust India—India as a whole, I mean—or else regard our Army as a garrison, increase it, and rule by force. Hovering between the two courses is worse than either.

It is the first course which he urges Britain to adopt. With just pride he refers to his Rede Lecture given in Cambridge twenty-five years ago, in which he pleaded that "comradeship should be the governing idea in all our dealings with India".

> And comrades we may always remain, even if India got the extreme her extremists now are demanding, a complete severance of the political connection with Great Britain.

Sir Francis Younghusband gives a vivid sketch of the growth of British Dominion in India due to the need for security and order, of the blessings conferred by good government, and of the attempts to meet Indian aspirations by dyarchy. From his own experience as Political Officer he describes the strength and weakness of government by Indian Princes. There follows a significant chapter on " Emasculation "—the emasculation which

> has come about through the very sincerity of our desire to maintain order in India and preserve it from outside attack.

He pleads that

> like all adventures our India adventure must rest on faith . . .
> Faith in ourselves, faith in the Indians, and, above all, faith in God.

The second section of the book deals with Indian Spirituality. After an account of older religious leaders, the book deals in detail with the same guides of modern India that Dr. Underwood describes: Dr. Tagore, Mahatma Gandhi, Professor Radhakrishnan, and Sadhu Sundar Singh. It closes with a plea for mutual sympathy and honour between England and India.

> British purpose in India may combine with Indian purpose in India. And both may be harmonized with that Divine purpose which is actuating the universe. Both may be making towards the Kingdom of God."

Sir Francis Younghusband tells us that his book was written in response to the demands made upon him in Canada and the United States to explain the present situation in India, and in the hope that it would be of interest not only to Canadians and Americans, but to Indians. We wish it could be read by all who mould public opinion in this country, and also by British residents in India. The gravity of the present situation would be immensely lessened if British and Indians alike could share in the fine sympathy and insight which mark this beautiful and eloquent book.

SYDNEY CAVE.

Thomas Aquinas. By M. C. D'ARCY, S.J., M.A. "Leaders of Philosophy" Series. Benn. 12s. 6d.

A cordial welcome has been given by reviewers to the two volumes of this series previously published, *Leibniz* by Professor H. Wildon Carr, and *Spinoza* by Professor Leon Roth. The new volume is likely to enhance the appreciation of the series. It contains a very lucid account of the philosophy of St. Thomas, which will furnish an excellent introduction to the subject for English readers. They are already well off in having accessible the authoritative work of Gilson, *Le Thomisme,* which fortunately has been translated into English. But that does not make the new

volume the less acceptable; for the philosophy of St. Thomas is so large and important a subject that one is all the better for approaching it from more than one side. The books of M. Gilson and Father D'Arcy are, in fact, happily complementary. The former treats the philosophy of St. Thomas as fundamentally a philosophy of religion, following his own order in the *Summa Contra Gentiles*. The latter treats it as essentially a metaphysic, and approaches the doctrine of the *Summa contra Gentiles* concerning God, the world, man and the end of his action, through a study of the Thomist epistemology and metaphysic, especially the latter. The prefixing of a section on epistemology is in fact a concession to modern prejudices, since, as Father D'Arcy explains, for Aquinas there is, strictly speaking, no problem of knowledge. According to him, the mind directly knows reality and knows that it does so. Reality is explored under the doctrine of being, and Father D'Arcy shows how by means of the distinctions of potency and actuality, matter and form, essence and existence, St. Thomas provides for various grades of being, so that he is able to include within being the whole variety of the concrete universe—God, the angels, the material world and men.

In all this one is strangely reminded of Alexander's *Space, Time and Deity*. That also starts with an epistemological discussion in deference to modern ideas, but asserts that properly epistemology deserves only to be considered as a chapter in metaphysic. It proceeds to discuss reality and its various universal characters, and finally in the second volume reaches the forms of the concrete universe. There are, of course, tremendous differences between the philosophy of Aquinas and that of Alexander, but the above comparison brings out the important facts that St. Thomas is a realist and that his philosophy has affinities with great modern philosophical developments. The present state of philosophy, in fact, is one that is altogether favourable to a renewed study of Thomism.

Those who wish to make themselves acquainted with a philosophy which has been and still is so influential in wide circles of thought and which also possesses extraordinary fullness and completeness, cannot do better than study along with Gilson's *Le Thomisme* Father D'Arcy's new work. They will find him a careful guide through the different interpretations of the Master by his disciples. If he restricts himself to a "sympathetic" account of Aquinas (introduction), that is probably all to the good. It is quite enough for most students simply to wrestle with the thought of St. Thomas, without being further perplexed by having the exposition broken up by criticism.

ROBERT S. FRANKS.

Berengar and the Reform of Sacramental Doctrine. By A. J. MACDONALD, D.D. Longmans. 21s.

The author is a clergyman of the Church of England of the Evangelical School who has interested himself in the Eucharistic controversy and has previously published in 1926 a work, *Lanfranc, A Study of his Life, Work and Writing*. Now he gives a companion picture of Lanfranc's theological adversary, Berengar of Tours, and a full account of the Eucharistic controversy in which both were involved. The book is the first biography of Berengar in English.

The development of Eucharistic doctrine is traced down to the Fourth Lateran Council (1215 A.D.), and the influence of Berengar on medieval thought after him is estimated. Finally, an account is given of the effect of the teaching of Berengar and his prototype, Ratramnus, upon the doctrine of the English Reformers.

The fundamental thesis of Dr. Macdonald's study is that there was throughout the early Middle Ages a double Eucharistic tradition, a realistic tradition deriving from Ambrose which came to victory through Paschasius Radbertus, Lanfranc, and the Fourth Lateran Council, and an Augustinian evangelical tradition which found expression in Ratramnus and Berengar and which ultimately produced the teaching of the English martyr Ridley.

Dr. Macdonald sees in Berengar the true guide for to-day. He was no heretic. His teaching formed a peak in a long line of development. The medieval theory of Transubstantiation has long been abandoned by philosophic thought. Even the doctrine of Consubstantiation is definitely losing ground among Catholic thinkers.

> In the doctrine of Berengar, derived philosophically from Neo-Platonism, theologically from Augustine, a foundation can be found upon which to create a new interpretation of eucharistic symbolism, centring round the Berengarian conception of the religious value or effect—the dynamic influence of the consecrated symbol upon the believing communicant.

Dr. Macdonald's work is able, thorough, learned, and well-documented. One would have liked perhaps rather more doctrinal discussion at the finish even at the expense of some historical details, but within its own limits the book is a very complete piece of work.

ROBERT S. FRANKS.

The Evangelical Doctrine of Holy Communion. Essays edited by the Rev. A. J. MACDONALD, D.D. Heffer. 7s. 6d.

Dr. Macdonald is the author of *Lanfranc, His Life, Work and Writings,* and of *Berengar and the Reform of Sacramental Doctrine.* Historical works like these dealing with the doctrine of Transubstantiation in the Middle Ages and with the medieval opposition to it, receive their proper completion in a work the intention of which is to state positively the evangelical doctrine which furnishes the critical standpoint from which the history has been written.

Accordingly, a cordial welcome is to be given to a work in which Liberal Evangelicals in the Church of England attempt to present their Eucharistic doctrine in opposition to that of Romanists, Anglo-Catholics, and those who hold what is traditionally called the "Zwinglian" view of the Lord's Supper.

The method is still strictly historical. Only in the last short essay do we get a positive statement from Canon Storr. But the doctrine favoured by the various authors is clearly brought out in the different historical essays; and there is a remarkable unanimity among them. They are absolutely opposed to Transubstantiation and Consubstantiation, on the one hand, and to "Memorialism," on the other, *i.e.,* the so-called Zwinglian doctrine that the Sacrament is simply commemorative in character. They call this last doctrine a "bare" symbolism, and accept the criticism that it means a "real absence" of Christ from the Supper. They want above all things to secure themselves against an Anglo-Catholic assumption that this is their doctrine. On the contrary, the historical forms of doctrine with which they feel in sympathy are "virtualism," the doctrine that the consecrated elements, though in no way changed, possess the "virtues" or power of bringing men into communion with Christ; and "receptionism," the doctrine that the bread and wine are only of value as they are received by faith. The term they themselves favour is "dynamic symbolism," which means that the elements have power to establish communion with Christ for the believing receiver who truly understands and accepts their meaning.

The various historical essays are of great interest and the scholarship

in them is of the most exact. Archdeacon Hunkin analyses the *N.T.* evidence, with the result that he makes the act of Christ Himself a use of prophetic symbolism to show that His death was necessary before the Kingdom could come. The Communion as a memorial of Christ's death was the work of the Church of Antioch, while St. Paul made of it a sacred drama, setting forth the gospel of Christ crucified. All here, however, is inevitably uncertain; but the Prayer Book Communion Service, understood in the sense of "dynamic symbolism," is true to the spirit of the *N.T.* The Editor studies the Patristic and early Medieval doctrine; the Rev. T. C. Hammond that of the later Middle Ages; Dr. Harold Smith the doctrine of the Reformers, Continental and English; Dr. Mackean the English Divines of the seventeenth and eighteenth centuries. Dr. Harrison has been brought in as a Free Churchman to give an account of the views of the Free Churches.

The upshot of all this historical study is the contention that "Dynamic Symbolism" has never been unrepresented in the Church; that it is the true view of all the Reformers but Luther (Zwingli was not really a "Memorialist"); that it is the historical doctrine of the Church of England; that it is the proper doctrine of the Free Churches; and that at present there is a general set of the tide in its direction.

To the reviewer the Lord's Supper means that the revelation of God's love centres in Christ; that the revelation in Christ centres in the Cross; and that the revelation in the Cross is focused in the dramatic acts of the Supper with all their infinite wealth of suggestion. The presence of Christ in the Supper is the presence of God's love shining in Christ's Cross, and awakening faith and love in us. Whether the authors of the book under review would accept this statement as a doctrine of "dynamic symbolism," or whether they would set it down as "bare" memorialism, I do not know for certain. But I rather fear it might be the latter.

ROBERT S. FRANKS.

The Mystery of Faith and Human Opinion Contrasted and Defined. By MAURICE DE LA TAILLE, S.J. Sheed & Ward. 15s.

There are several features of curious interest in this Roman Catholic volume. Its backbone, so to speak, is a translation of the author's own French summary (*Esquisse*) of a Latin work of his on the theology of the Eucharist which bears the title *Mysterium Fidei,* borrowed (p. 37) from the very influential Ambrosian Liturgy[1]. The remaining papers in Part I are also translated from the French, mainly (one gathers) by the American editor. Part II follows. The first two papers here are translations from the Latin; the remaining collected papers were produced in English by the versatile author himself.

But, if *Mysterium Fidei* is technical for the Mass, why does the English title page run as above—"The Mystery of Faith *and Human Opinion*—Contrasted and Defined."? That would be apologetic theology—apologetic, no doubt, on the Roman Catholic assumptions. What we actually find in the book is a contribution offered to the theological system—again, of course, on the Roman Catholic assumptions; with not a little polemical matter in addition. The theory which is advanced belongs to the region of open questions; *Roma nondum locuta.* Where, then, do the contemptible "human opinions" come in, as contrasted (I suppose) with the mysteries of revealed truth? Nowhere is this volume, surely? Essential Romanist orthodoxy is a pre-supposition on both sides;

[1] I owe this reference to the kindness of a friend; in the English volume, at any rate, a reader is given no sufficient clue.

the "contrasts" are between two rival Roman Catholic hypotheses regarding the relation between the Last Supper ("Cenacle") and the consummated Passion.

That being so, is it really desirable—from any point of view—to dedicate such a book to the laity? The contention waxes sharp at times; in the bitterness of his soul the author almost has to exclaim (he tells us) Theologus Theologo *lupus*. Until he has converted all his critics, or until Authority has put down its heavy foot, had he not better leave the laity outside of the quarrel? What good can it do them to watch it? Perhaps the American "editor" invented the dedication. We do not know! One might dare to affirm that "some one has blundered."

The dedication addresses the laity "of God's church" in the nobly eloquent words of 1 Pet. $2^{5\text{-}9}$. Unfortunately, it seems plain that Mass offerings are *Line in interpretiert* and that the laity are being congratulated upon what is done when their priestly representatives enjoy (p. 47) "the signal honour of co-operating (in a subordinate manner) in our own ransom." Roman Catholic theology reads a reference to this preposterous Mass-doctrine even into so explicit a definition of the sacrifices of the Christian life as *Heb.* $13^{15,f.}$. There is no common ground on which we may argue with such a theology.

As between Father de la Taille and his (mainly Dominican) critics, it would seem—so far as an outsider can form a judgment—that the Father stands in the main current of Roman Catholic thought and that his critics have been more than sufficiently captious. That is not to say that the doctrine of this book, taken on its merits, is tolerable either to our reason or to our conscience. The Christian religion seems to be conceived by modern Romanism as being supremely an institution for multiplying Mass offerings. Some very unconvincing sentences on pp. 30, 31, seek to show the subordination of all other sacraments to the Eucharist. This will not do. A baptism which regenerates, an absolution which disposes of mortal guilt, are even more tremendous claims than a Eucharist which supposedly repeats or prolongs what was done by the Lord of Christian souls Himself "once for all." In contrast to any scheme whatsoever of exaggerated sacramentalism, Christ remains. He alone is the light, the true light of the world; and whoever follows Christ cannot walk in the darkness but in the very light of life. For the sheep of Christ hear His voice, and He knows them; they follow Him, and He gives them eternal life.

That is Christ's Christianity; and in vain do those worship Him who "teach for doctrines the commandments of men."

Robert Mackintosh.

The Philosophy of the Good Life. By Charles Gore, D.D. Murray. 10s. 6d.

This book contains twelve lectures given at St. Andrews on the foundation of Lord Gifford, and may fairly be described as a defence of Christian ethics against all possible rivals. The first half of the book is a very interesting study in comparative ethics in which Bishop Gore subjects to a close historical examination the ideas concerning the good life entertained by some of the outstanding moral teachers of mankind. He deals especially with Zarathustra, the Buddha, Confucius, Mohammed, Socrates, Plato and the Stoics, the Hebrew Prophets, and Jesus Christ. His treatment of each and all of these, while necessarily brief and rather summary, is still very interesting and suggestive. Nothing quite like it has been attempted before in the region of comparative religion, and the investigation into the

more pagan ethical types forms an excellent background for the study of the ethical implications of the Christian faith. In his reflexions on this general survey Dr. Gore concludes:

> Our review of the idea of the good life as it presents itself in the history of mankind leaves us face to face with a deeply significant fact—that mankind has over a very wide area and through long ages recognized the reality of an absolute moral obligation—has acknowledged not only what is, but what ought to be, and not only desire and power, but duty.

The second and shorter section of the book deals with "The Christian Idea of God and Human Nature", and concludes with two chapters on "The Idea of Revelation", and "Rational Faith". At first sight some of the discussions in these later chapters do not seem to be strictly relevant to the main purpose of the book. They have, however, a real interest of their own, and they present the argument for the Christian view of the world and of humanity in thoroughly modern and effective terms. Dr. Gore criticizes in a very sane and pertinent way not only certain modern pagan substitutes for Christian moral standards, but also some of those more theological and cosmological systems which are definitely antagonistic to the Christian standpoint. Mechanism, monotheism, pluralism, and dualism, are all passed in review and found wanting, and Dr. Gore makes very plain his vindication of man's freedom and responsibility and of his need for divine redemption. In discussing revelation he deals effectively with the attitude and teaching of Otto and Karl Barth and with the subjectivism of certain modern psychologists, and he concludes with a plea for a rational faith as the true basis and foundation of the good life.

> This reasonable faith finds its fullest satisfaction in the acceptance of Jesus Christ as the very word of God incarnate. This is my witness and my contention. But those of us who are most assured in this faith must recognize how easily faith passes into fanaticism and obscurantism, or, short of that, how easily it passes into credulity. The firmest believer can feel how great is the debt he has owed to sceptics who have forced him to an anxious examination of the grounds of his belief and a careful *proving* and purging of its contents.

The main criticism that suggests itself in looking back over Dr. Gore's treatment of his subject is that he is perhaps not sufficiently explicit in setting forth his own idea of what the good life in Christian terms really is and involves. He is perhaps a little too concerned to give a general Christian apologetic, and, valuable and welcome as this is, it does create the impression that he at times loses sight of his main object. Nevertheless, the book is one of the best that Dr. Gore has given us, and it is marked by a maturity of judgment and clarity of insight that carry the reader along almost in spite of himself.

W. B. Selbie.

The Christian Ideal for Human Society. By A. E. Garvie, D.D. Hodder. 16s.

A few years ago Dr. Garvie published a volume on *The Christian Doctrine of the Godhead;* this new book is intended as a kind of continuation of the former and deals with the subject of Christian ethics from the point of view both of the individual and of society. In his introduction Dr. Garvie says that

> the tendency of Christian ethics has been towards *individualism*, the discussion of the values and the graces which are distinctive of Christian character. But such a discussion remains abstract, remote from reality unless it is brought into relation to the society within which this character is to be acquired and expressed.

These words sufficiently explain the sphere and motive of the work before us, which covers in quite an encyclopædic fashion the whole field of human conduct and character from the Christian point of view.

Needless to say it is written with the sanity, solidity, and ample knowledge which mark all Dr. Garvie's work. It is a very welcome addition to the literature of Christian ethics and sociology as being fuller and more comprehensive than any one book on the same subject. The book falls into four well-defined divisions : 1, Historical ; 2, Ethical ; 3, Psychological ; 4, Sociological. The first part deals with the "Historical Bases and Evolution of the Christian Ideal", and then goes on to discuss "The Nature of the Ideal in the Teaching of Jesus Christ Himself" and its application in the history of the Church, and concludes with a chapter on "The Challenge to the Christian Ideal presented by the Organization of Modern Society". The second division contains the more strictly ethical discussions. It deals with various theories of goodness and moral standards and obligations, with the cardinal virtues of wisdom, temperance, courage, and justice, and with the re-interpretation and extension of these as Christian graces. In the psychological section Dr. Garvie deals fully and satisfactorily with all those questions which modern psychology has forced to the front—consciousness, subconsciousness, subjectivity, sociology, and the like. He discusses the various factors in human development and in the formation of human character, and the section ends with an illuminating chapter on the "Redemption of Human Personality". The rest of the book deals with the social application of Christian ethics in the family, education, industry, culture, citizenship, and internationalism, and finally "In and through the Church".

The mere recital of this programme will give the reader some idea of the immense range covered by this book, but it has to be read and studied in detail before its full value can be appreciated. This value lies not only in its wide and thorough grasp of the problems dealt with, but rather in the fact that Dr. Garvie always approaches them not as matters for academic discussion, but as vital problems of human need and experience. The book has been forged not in a college library or lecture room, but in places like Birmingham, Stockholm, and Lausanne, and it has therefore a very intimate bearing on some of the most urgent problems of modern social and individual life. If criticism is to be offered it would be that in some of his judgments Dr. Garvie is perhaps a little sweeping and inclined almost to speak *ex cathedra*, but even here one hesitates to judge because he is so well able to give his reasons and is never unduly severe.

W. B. Selbie.

The Enlargement of Personality. By J. H. Denison. Scribners. 10s. 6d.

This is quite an interesting book. Its author is a scientific anthropologist with a definitely psychological bias. From this point of view he has studied human nature in all its vast variety with the view of discovering what helps and hinders the development of character and personality. His investigations lead him to reject anything like behaviourism and to reassert in his own way a belief in man's freedom and capacity to regulate himself. He says, for example,

> Some hold that once the unity of personality has been built up it is impossible to alter it save by re-conditioning all the various reactions one by one.

His "short cut" seems to be the picture which a man forms of himself. Whether this is real or illusory, Mr. Denison argues that it has profound

effect on all man's reactions and on his character formation, and that round it both consciousness and behaviour tend to crystallize. He argues this theme out at great length and with abundant illustrations from the history of mankind both primitive and civilized, and all the way through calls attention to the fact that men are made not by their environment, though that is very potent, nor by their glandular secretions, but by their own estimate of their powers and of their relations to their fellows. The end of all education and indeed of all religion is the discovery and creation of an enlarged self or personality—from the point of view of the individual a more abundant life—and in achieving this end our own thought of ourselves is the most powerful factor. Mr. Denison concludes :

> I have seen this self with its accompaniment of happiness and added power and higher standards produced in so many persons of different types, from the ignorant peasant and untrained savage to the man of culture, that I cannot doubt the possibility of producing it if we know the right method to be used. We are just on the outer verge of knowledge as to the resources of the mind. The years to come will doubtless bring astounding revelations of our power to master and control them.

This is certainly a book which should be read both by ministers and educationists. It is well written and its facts and proofs are admirably marshalled. While probably all will agree that in order to change ourselves something more is needed than changing the way we think of ourselves, they will probably also agree that this is at least one factor in the situation which must not be lost sight of.

W. B. Selbie.

Educational Biology. By John C. Johnson, Ph.D. Macmillan. 12s. 6d.

Educational Problems for Psychological Study. By Goodwin Watson, Ph.D., and R. B. Spence, Ph.D. Macmillan. 7s. 6d.

Introduction to Abnormal Psychology. By V. E. Fisher. Macmillan. 11s.

The Significance of Personality. By R. M. Vaughan. Macmillan. 10s. 6d.

That these four books come from America, are published by Messrs. Macmillan, and are bound in green would be, perhaps, a superficial reason for noticing them together were there not more internal associative links connecting them. Such links are, however, clearly discernible if the books are taken in the above order.

Professor Johnson's work is the attempt of a biologist and educationalist to set out plainly for educators "certain well-established biological facts, principles, and laws" which "may serve as a background for the understanding of the child and as a basis for the solution of many teaching problems". How far it will carry us in the solution of teaching problems is doubtful, but the result is, at all events, a very useful and readable introduction to biology.

The purpose of the book by Professors Watson and Spence is to help students to acquire the knowledge and insight which will enable them to grapple with the enormous variety of concrete psychological problems with which they will be confronted when they become teachers. It follows a novel method. A chapter will be devoted, *e.g.*, to questions relating to study. First you have a concrete problem set out briefly and graphically. This is followed by questions framed to help students to get at the heart of the problem. After this another problem and more questions, and so on. At the end of each chapter is a bibliography to enable students to collect the data which will help them to work out solutions in class discussion (and oh what a lot of researches have been

made in America on every conceivable aspect of psychological pedagogy !). There are some interesting appendixes on "The ABC of Educational Psychology", "Principles of Mental Hygiene", *etc.*

An Introduction to Abnormal Psychology is intended as a textbook for a first course in this subject. It is certainly a very competent survey, covering what has now become a wide field adequately and interestingly. While the writer does not try to conceal a definite point of view of his own (derived from much practical experience as well as study), he states fairly the differing views of leading investigators in the various branches of the subject, and is at pains to stress what he regards as sound in their conclusions. There is a good bibliography at the end of each chapter, and, at the end of the book, a glossary which will admit the reader to the freedom of such words as "ambivert" and "verbigeration".

The Significance of Personality may be commended as an excellent philosophical corrective to the foregoing works. It is in effect an able vindication of Christianity in terms of "personalism"—a word, though not a philosophy, better known in America than in England.

E. R. Micklem.

English Ecclesiastical Studies: Being some Essays in Research in Medieval History. By Rose Graham, M.A., F.S.A. S.P.C.K. 15s.

This is a book written by a scholar for scholars. It deals with some important aspects of medieval life as it was in truth lived; and it stands in austere and pleasant contrast against the sickly shimmering background of pseudo-medievalism which has been conjured up in such astonishing quantities in recent years. Here indeed is a bracing change of atmosphere from Mr. Belloc, Mr. Bernard Shaw, and Mr. Laurence Housman. This is one of the books that keeps medieval studies respectable despite the tendenciousness of clerically-minded laymen and the gushing sob-stuff of the purveyors of " human interest."

Miss Graham has reprinted sixteen essays contributed to learned journals, and her book has a permanent importance for serious students of monasticism and the medieval church in England. Most of the essays are concerned with aspects of monastic life such as the influence of Cluny, the relation of the English Cluniac houses and the Cluniac houses on the Continent, especially as these were affected by the Great Schism of 1378 and the Hundred Years War. Another most valuable and extremely interesting group of essays deals with the finance of some individual monastic houses and the raising of taxation from the Church. There is, for instance, a detailed study of that much discussed standard, the Taxation of Pope Nicholas IV, and there is an account of Archbishop Winchelsey's Visitation of the Diocese of Worcester, from which a reader who is prepared to take pains may learn more of the way in which medieval people lived than he will learn from many large books. But Miss Graham demands painstaking care from all her readers. If they already know something and seriously wish to know more, this is the book for them. There are one or two slips in the proof reading, but the production is pleasant, and the illustrations of buildings, seals, and manuscript are excellent. The index is a model.

B. L. Manning.

Aeternitas. A Spinozistic Study. By H. F. Hallett. Clarendon Press. 16s.

This is a scholarly and brilliant piece of work. In the second sentence of his preface Mr. Hallett says : "Though I am an Englishman, my belief in metaphysics as the source of genuine knowledge of the Real is naked

and unashamed". There is a slight air of pomposity, or at least of self-consciousness, in that remark, which is noticeable at times throughout the book; but one cannot miss the fact that he *is* a metaphysician, and moves in that rarified upper air like a born Olympian. If he picks up the Jovian lightnings of Mr. Alexander, he can handle them with mastery; and if he takes the dulcet, metaphysical lyre of M. Bergson, one is sure that he will escape alike the presumption and the fate of Marsyas. There may be faint irritation for the general reader in the quotation from the original Dutch—albeit in an Excursus—without a translation, an occasional French passage, and in a Latin, left-handed compliment to Prof. J. S. Mackenzie, closing a criticism of his theory of time; but the general reader need have no doubt of the author's sound scholarship. The same hypothetical person will have to think hard to follow Mr. Hallett's subtle exposition of his version of Spinoza's doctrine concerning the relation of time to duration on the one hand, and to the Real or Eternity on the other; but, if he has anything of a metaphysical turn, he will find it rewarding. On the other side it must be said that there are considerable tracts in the argument which are far from arid, and might provide " green mansions " for the ordinary intelligent mind.

There must be many people interested in philosophy for whom Spinoza was classified as a "pantheist who said that the ultimate reality or God had two attributes, Extension and Thought". To such as these and to all who read him, Mr. Hallett has something interesting and even exciting to tell. In his view mis-understanding and mis-translation of the original languages in which Spinoza wrote have hidden rich meanings which are in his words. He says, *e.g.*,

> the extension of Spinoza is not, as Mr. Alexander very naturally tends to suppose (since most of the commentators give that impression or at least do not refute it) the empty conception of extension, or even an instantaneous recurrent, or representative extension. It is an eternal Attribute expressing the concrete nature of Substance in its fulness.

More positively and surprisingly he can say:

> The ultimately real is thus an eternal *creative* or *self-producing unity,* and this explains how infinite *Natura naturata* can be an eternal self-reflecting unity of real but finite parts, and of parts, therefore, which in their degree share the freedom of the whole.

This doctrine comes at the summit of a series of types of unity in an ascending scale—an interesting description which recalls Prof. J. S. Haldane's argument from a similar series for a moral and spiritual culmination of evolution. In this case, the scale ascends from Collective, through Mechanical, to Organic Unity, and then, the unity of the Organism being insufficient, onwards to Self-reflecting Unity, and finally Creative Unity. Equally exciting is his exposition of Spinoza's doctrine of the eternity of the human mind, particularly in the form that

> what Spinoza is asserting is the eternity of the individual mind of "this or that" man, not the eternity of some general mind of humanity, or of the "infinite idea of God", or of "Science".

This position is the more attractive that this individual mind is capable of a very individual joy, blessedness and freedom. Thus speaking of the "intuitive knowledge of the articulated whole", he says:

> In such knowledge "this or that" man attains to and recognizes a relative perfection, experiences blessedness, becomes free, and proves "by actual experience" that he is eternal.

JOHN MURPHY.

SHORTER NOTICES AND DESCRIPTIVE LIST.

*(Books marked * are recommended for ministerial reading.)*

Dr. B. S. Easton's *Christ in the Gospels* (Scribners, 7s. 6d.) contains the author's "Hale Lectures", and we can imagine the surprise, if not alarm, with which Bishop Hale, who died thirty years ago, would have read them. Dr. Easton's *The Gospel Before the Gospels* testified to his interest in the "form criticism" school, and it is from that phase of Synoptic study that he sets out in this book. The first three chapters examine "The Synoptic Sources", "The Pre-Synoptic Tradition", and "The Non-Synoptic Tradition" (the last chapter necessitating an investigation of Josephus and the Mandæan literature). "The Background"—Talmudic Judaism—is then studied, after which we have chapters on Jesus and "The Law", "The Father", and "The Kingdom", and a final summing up. Dr. Easton is both drastic and dogmatic in dealing with his sources. He holds that there is unshakable evidence "that Jesus used as a self-designation 'Son of Man' in its fullest apocalyptic force", but he seems equally certain that Christ commanded the disciples to resist in Gethsemane and authorized their "flight", and that they were fully prepared for His death. Perhaps we have said enough to suggest that the book is both thorough and provocative.

The new volume in the "Clarendon Bible" is the Rev. E. Evans's *Corinthians* (Clarendon Press, 4s. 6d.). A General Introduction is followed by the R.V. text and Commentary. The illustrations are a feature of this, as of the previous volumes in the series, though some of them are not very pertinent, as for example the twelfth century representation of Pentecost. The scope of the bibliography is rather limited; we find no mention of the writings of Dr. Cave, Dr. Dodd, or Dr. Bartlet.

The writers of the three parts that make up *The Church of To-day* (Cambridge Press, 7s. 6d., or the parts separately, 2s. 6d. each) have performed difficult tasks with great skill. The Rev. P. Gardner-Smith's subject is "The Church's Faith", Professor F. C. Burkitt's "Christian Worship", and Canon Raven's "The Church's Task in the World". The three together make Vol. III of a series with the title "The Christian Religion: Its Origin and Progress", under Dr. Bethune-Baker's editorship, Vol. I of which was noticed some time ago, Vol. II being still in preparation. The books are, of course, written from the Anglican point of view, but their tone and content are such as to make them suitable for putting into the hands of any earnest seeker after truth and knowledge.

In *The Reality of the Resurrection* (S.C.M., 2s.), the Rev. G. R. H. Shafto examines the Gospel narratives relating to the resurrection of Jesus, and the subsequent proclamation of the faith in the Risen Lord. The book is a succinct statement of the problem, and should be found useful by those with difficulties.

The Rev. L. D. Weatherhead's *Jesus and Ourselves* (Sharp, 3s. 6d.), a sequel to *The Transforming Friendship,* contains 18 addresses delivered at Brunswick Street Wesleyan Chapel, Leeds, with questions on each address for group discussion. We are not sure that the questions are not the best part of the book: "gormless muts" makes its appeal to a Yorkshireman, but will anybody else understand it?

Dr. F. J. Foakes Jackson's *Josephus and the Jews* (S.P.C.K., 12s. 6d.) is a decided addition to the resources of the Biblical scholar, while the ordinary minister, who can scarcely be expected to read through all the

works of Josephus, should be grateful for this summary. Dr. Foakes Jackson takes the *Life,* the treatise *Against Apion,* and the *Antiquities,* and shows what light they throw on the history and religion of the Jewish people. It is easy to criticize Josephus as man and as historian, but we are rather disposed to be grateful for one who supplies much of the background for the life of Christ, and helps to bridge the gulf between the two Testaments. Dr. Foakes Jackson's final chapter deals with the relation of Josephus to the New Testament. There are some signs that the volume has been on the stocks for a long time, but the reader who does not desire to be absolutely up-to-date will find it very serviceable.

The Preface to Dr. F. J. Badcock's *The History of the Creeds* (S.P.C.K., 12s. 6d.) suggests the aim and scope of the book. It is in the form of a letter addressed to candidates for Orders who have to take the History of the Creeds at their forthcoming examinations—and it is a letter which is attractive enough to make the reader eager to read the book and to know something of its writer. Dr. Badcock treats in turn, and with copious notes, of the Apostles' Creed, the Nicene Creed, and the *Quicumque Vult,* and then concludes with a chapter on "The 'Communion of Saints' as an Article of the Creed". We can imagine that students will bless Dr. Badcock for his foresight and care in providing them with this textbook. He tells them the map at the end is illuminating. It is. But we wish it had been accompanied by a map of Europe at the present day, shaded in the same way to indicate the spread of Christianity, in order that we might have had some standard. By this map Dr. Badcock indicates that in A.D. 325, in Asia Minor, the tip of Africa round Carthage and Hippo, and along the coasts of the Balkan and Italian peninsulas, Christians were half the population and Christianity was dominant. We wonder what this means. Would Dr. Badcock say the same, for example, about the British Isles to-day?

It is interesting to find that Dr. G. G. Coulton's *Romanism and Truth* is published by the Faith Press (3s. 6d.). With the sub-title "Part I : The Fatal Heritage", and with a characteristic Preface, Dr. Coulton continues to uncloak Roman Catholic errors. In this little volume, with manifold appendixes, he not only shows the literal nature of the Roman Catholic view of eternal torment and its insistence on the belief that there is no salvation outside the Church, but he makes the most of the Westminster Catholic Federation's attempt to get publishers to alter the textbooks used in L.C.C. Schools. Dr. Coulton deserves the thanks of all lovers of truth for his persistence in exposing Roman Catholicism.

The same writer has made a series of broadcast talks into a delightful little book, *The Medieval Scene* (Cambridge Press, 5s.). It is amazing how much has been packed into this "Informal Introduction to the Middle Ages"—about the law and the church, the village and the town, monasticism and chivalry.

The late Alfred Fawkes, an Anglican Modernist who was for many years a Roman Catholic, held that the secret of the power of Roman Catholicism lay in the strength of its organization. This is not the whole truth, for von Hügel was undoubtedly right in contending that Roman Catholicism persisted because it grew *saints.* It is because of its good men and women that Romanism, despite all its superstition and corruption, continues to live. Perhaps something of the method by which it grows such saints may be discerned from the third series of Father Pierre Charles's *Prayer for all Times* (Sands, 5s.), thirty-three meditations which may offend some by their form—they are addressed to God or to Christ—but which breathe the spirit of confident and tranquil trust.

As we put down the Jesuit Father and picked up Dr. L. P. Jacks's *The Inner Sentinel* (Hodder, 7s. 6d.) we said: "Now we turn from *soul* to *intellect,* from the meditative to the analytic". In a measure this proved true, though there are some of the earlier chapters, notably "Catholic and Denominational" where we are in the same atmosphere as Father Charles. Dr. Jacks calls his book "A Study of Ourselves", and many of the philosophies of the hour come under notice. Mr. Bertrand Russell is never far away, while reference is made more than once to Spengler's contrast between "dying *of*" and "dying *for*" something. We felt the book did not maintain the level on which it started, but, nevertheless, the congregation to which we preach will shortly be in Dr. Jacks's debt.

Mr. Edward Grubb invariably writes suggestively, and we are glad he has gathered together the papers in *The Worth of Prayer* (Clarke, 5s.). The title of the volume is taken from the first essay, but it by no means covers the scope of the book.

Dr. Frank Ballard's *Founded on Rock* (Clarke, 5s.) is a plea for "united not uniform Christianity". Ranging over a wide field, it argues that efforts to secure organic union between the Churches are mistaken, that what Christ desired was that His followers should keep "the unity of the spirit in the bond of peace".

We continue to wonder at the skill with which Dr. F. W. Boreham turns out his essays year after year. *The Blue Flame* (Sharp, 5s.) is apparently the 26th collection, and while there are some thin specimens, there is little sign that Dr. Boreham is exhausted. Of course, constant readers know the recipe by this, even to the point where three lines in italics with exclamation marks are added, but the result is still palatable.

Canon T. Guy Rogers is one of the most frankly and friendly of the Liberal Evangelicals in the Church of England, and his comments in *The Church and the People* (Low, 7s. 6d.) are always refreshing, though the book suffers from its too wide range. Most of its chapters deal with the Lambeth Report, but there is a heartening account of the Birmingham Crusade, and chapters on preaching and pastoral work that are very useful. Here is a searching paragraph:

> May I point out that no politician would fail to stump his constituency no matter how many pamphlets had been issued from his committee room? He knows the value of personality in relation to the spoken word. May I add that few business firms rely on their circulars solely to secure business? They put their travellers on the road, and do the bulk of their business by talking.

"Noncon*f*ormist" has once more proved too much for the compositor (p. 178), and we should like to meet "*Robert* Micklem, the Congregationalist minister".

Sir James Jeans's *The Universe Around Us* showed that science could be made attractive. We prophesy an even larger circulation for **The Mysterious Universe* (Cambridge Press, 3s. 6d.), which, among other things, has actually made us believe that if we worked hard enough we might begin to understand the theory of relativity. This little book, while finding in the nature of Time the great riddle, shows how the river of science has in the last generation made a great bend: it has definitely turned from the idea of a Universe as a great machine to that of the Universe as a great thought. It seems to have been designed, not so much by a biologist or an engineer, as by a pure mathematician. It must have been thought before it came into being, and the whole story of the creation can be told with perfect accuracy and completeness in the six words, "God said, Let there be light".

In these days when "the traditional restraints of morality and religion have ceased", and materialistic rationalism has brought increased control over nature's forces, how is the soul to be saved from mechanization? By —so Mr. H. I'A. Fausset argues in *The Modern Dilemma* (Dent, 2s. 6d.)— subordinating both our rationalism and our ethics to æsthetic imagination, for "true art is Action charged with meaning", and, in Keats's words, "What the Imagination seizes as Beauty must be truth". It seems an inadequate basis for life.

The Rev. F. C. Bryan's *The New Knowledge and the Old Gospel* (Kingsgate Press, 2s. and 1s. 6d.) consists of half-a-dozen papers on the Relation of Science to Religion, the substance of which was given to his congregation at the Downs Baptist Church. Dr. Selbie writes a Foreword.

Dr. Paul Hutchinson's *Men Who Made the Churches* (Williams & Norgate, 5s.) is very plainly a reprint of articles in periodicals. It has both the merits and demerits of good journalism. The sketches are readable but highly coloured, and there is an arbitrariness about the choice of subjects which is typical of the treatment—Cromwell is selected as the founder of the Congregationalists, and Wycliffe of the Anglicans, while Bunyan, whom some of us think it is wrong to call a Baptist at all, is made the maker of the Baptist Churches (we scarcely think Dr. Whitley would accept all Dr. Hutchinson's history!). The remaining articles deal with Luther, George Fox, Wesley, and Alexander Campbell.

Mr. C. F. Potter's *The Story of Religion as told in the Lives of its Leaders* (Harrap, 12s. 6d.) follows the same lines as Dr. Hutchinson's, but is on a much more ambitious scale, for Mr. Potter begins with Akhenaten—to follow his spelling—and ends with "American Apostles", the last to be chronicled being Mrs. Eddy. Again the choice of "leaders" strikes us as arbitrary, while the descriptive sentences attached are almost sufficient in themselves to place and date the book. Thus we have

> Akhenaten, "The First Individual in History".
> Moses, Who Discovered the Personality of God.
> Zoroaster, Who Discovered the Devil.
> Buddha, Who found Salvation in Psychology.
> Jesus, Who found He was the Son of God.
> Paul, Who internationalized Christianity.
> Aquinas, The "Dumb Ox who filled the Earth with his Bellowing".

To these are added Jeremiah, Confucius, Augustine, Patrick, Mohammed, Nanak, Luther, Nicon, and Wesley. But Mr. Potter is arbitrary throughout. Thus he accepts the *Acts of Paul and Thecla,* but stops the story of Jesus at the Crucifixion. Concerning Jesus he thus sums up:

> A great deal has been said about the uniqueness of Jesus. To-day the word is the last entrenchment of those whose intellectual honesty has compelled them to give up the doctrine of his deity. But mere uniqueness is not a highly desirable quality. And if the records of Jesus' life tell us anything plainly, it is that uniqueness was the very thing he desired to avoid.

All the book is not on this level, however, for with all its perversities it is full of suggestive passages, and it ought not to be missed.

Mr. J. S. Hoyland believes (not altogether justifiably, we think) that Spengler's *Decline of the West* had a "bad press" in this country. He is convinced that the work is truly epoch-making because of its method of looking at history, with its new view of contemporaneousness. *History as Direction* (Hogarth Press, 7s. 6d.) outlines Spengler's theory of cultures, and then proceeds to develop from it a conception of the "Thrusts" controlling history—Truth, Beauty, Goodness, Freedom, Self-sacrifice, Faith. It is all very interesting, though one has the feeling that Mr. Hoyland is merely putting into Spenglerian terminology what has often been

said before. And sometimes he *does* trail his coat—as, for example, when he calls Elizabeth "the greatest statesman who ever occupied the English throne".

Having told us for half a lifetime to build our lives on "the firm foundation of an unyielding despair", Mr. Bertrand Russell now writes on *The Conquest of Happiness* (Allen & Unwin, 7s. 6d.). Mr. Russell has one of the most acute minds in the realm of mathematical philosophy, but it is amazing how obtuse he becomes as soon as he touches religion. There is no lack of sound advice in the book, but it is warped throughout by the writer's attitude to religion. And he seems to have lived in a miserable, joyless world and met only unhappy people. He tells us that "artists and literary men consider it *de rigueur* to be unhappy in their marriages", while

> at the present day the relations of parents and children are, in nine cases out of ten, a source of unhappiness to both parties, and in ninety-nine cases out of a hundred a source of unhappiness to at least one of the two parties.

We know much better recipes for a joyous life than this book offers !

The publishers call *The New Generation* (Allen & Unwin, 20s.)—a hefty volume dealing with "The Intimate Problems of Parents and Children"—"A handbook for parents and a *Magna Charta* for children", a very misleading description. The book, American in origin and edited by Messrs. V. F. Calverton and S. D. Schmalhausen, has many distinguished contributors, including Havelock Ellis, Robert Briffault, C. E. M. Joad, and B. Malinowski. Mr. Russell contributes the Introduction, and his Preamble to the *"Magna Charta"* states that

> It is no longer Satan who makes sin, but bad glands, and unwise conditioning.
>
> Perhaps at this point the reader will expect a definition of sin. This, however, offers no difficulty: sin is what is disliked by those who control education,

and goes on :

> . . it seems inevitable, for good or evil, that the family as a unit should more and more fade away, leaving no group to interpose its authority between the individual and the State . .Women accustomed to birth control and not allowed to keep their own children would have little motive for enduring the discomfort of gestation and the pain of child-birth. Consequently in order to keep up the population it would probably be necessary to make child-bearing a well-paid profession, not of course to be undertaken by all women or even by a majority, but only by a certain percentage who would have to pass tests as to their fitness from a stock-breeding point of view.

Parents impressed by this who proceed further, looking for guidance, will find chapters on "Frigidity in Mothers" and "The Œdipus Complex". If they turn to see what Miss Lorine Pruette has to say about "The Flapper" in the Section, "Education and Enlightenment", they will find tables about the sex experience of American college women, learn what the writer saw at a "petting party", and that she and her contemporaries

> used to read Rupert Brookes [*sic*], and hang out of the window and look at the moon and sigh because he changed his love so often.

Bah !

A book from America that parents *will* find of assistance, though nothing like so pretentious as the last one, is Dr. G. C. Myers's *The Modern Parent* (Williams & Norgate, 8s. 6d.), which is dedicated to "My three children . . . whom I often have annoyed". The book deals with practical points—courtesy to children, jealousy in children, punishment, and the like. There are few parents who would not learn a great deal from it.

Professor N. E. Himes is apparently engaged on a documentary history of the Birth Control Movement. His *Place on Population* (Allen & Unwin,

12s. 6d.) contains an exact reproduction of Francis Place's *Illustrations and Proofs of the Principles of Population,* an Introduction, and some unpublished letters from Place to various correspondents, the letters being the most useful part of the volume.

More Points of View (Allen & Unwin, 4s. 6d.) contains a second series of broadcast addresses as varied as the names of their writers—the Archbishop of York, Viscount Grey of Fallodon, Sir James Jeans, Dame Ethel Smyth, Sir Josiah Stamp, Sir Henry Newbolt, and Mr. Belloc—would suggest.

It is quite impossible to review Mr. David Master's profusely illustrated *The Glory of Britain* (Bodley Head, 8s. 6d.), a bluff and enthusiastic book about the British Empire, its pioneers and its geniuses, its science and its industries, proclaiming that "The British Navy Saves the World" and "Britain Always Pays".

Another interesting compilation by Messrs. T. C. Bridges and H. H. Tiltman is *Master Minds of Modern Science* (Harrap, 7s. 6d.), which tells, with many illustrations, of Bragg and Lodge, Baird and Einstein, Marconi and Millikan, Burbank and Ross. Many youths would relish this book as a Christmas present.

In *The Path to Peace* (Scribners, 10s. 6d.) we have the commentary of President Nicholas Murray Butler on the progress of international politics from 1924 to the present. The volume consists of letters to the press and addresses delivered before various audiences (the Reichstag oration is included) on the successive proposals made in these years to promote peace and international understanding. Dr. Butler urges that it is the business of the nations (1) to make clear that they mean what they have said in the Pact of Paris; (2) to ensure that they do not replace military by economic strife. Those in our country to-day who do nothing but sneer at Cobden will rub their eyes at Dr. Butler's prediction that

> the next generation will see a constantly increasing respect for Cobden's principles and point of view, and a steadily growing endeavour more largely to give them practical effect in public policy, to the advantage of agriculture, of labour, of industry, and of international relations.

Kirkup's *History* having served its day and generation, there is need for a successor, which is now supplied in Mr. S. F. Markham's *A History of Socialism* (Black, 7s. 6d.), a handy book of reference, which brings the story, in all countries, down to 1930, and which all engaged in political life will find convenient.

Mr. J. A. Hobson writes with his customary clarity in *Rationalisation and Unemployment* (Allen & Unwin, 3s. 6d.). Modern production of wealth has outrun the power to purchase and consume, and all highly industrialized countries have unemployed capital and labour. The only possible solution is the expansion of markets, which must be preceded by a better distribution and utilization of income, and the development of economic internationalism. Mr. Hobson recognizes that British world-trade supremacy has gone, and is irrecoverable.

Christ in the Indian Villages (S.C.M., 2s.) by Bishop Whitehead and the Bishop of Dornakal is an informing, encouraging, and challenging little book which we hope will be widely read. It describes the mass movement, stresses the need for continual teaching, and abounds with illustrations of the conquering power of the Gospel.

There are few parts of the world about which Englishmen know so little as South America, and any book that gives information in pleasant and untechnical fashion is therefore a treasure. Such a one is Mr. Kenneth G. Grubb's *Amazon and Andes* (Methuen, 18s.), which describes a journey

across the immense expanse of Brazil, and then north through the mountains. Mr. Grubb has not only been a missionary in South America, but he has conducted the *World Dominion* Survey in the Andes and Upper Amazon region. Those who think a missionary's life is now devoid of adventure should read this book, which will impress them as much by the cheerful good-humour of its author as by the vastness and variety of the region visited. There are 139 illustrations, and they deserve special mention. It is not clear whether they are from Mr. Grubb's own photographs or not, but they are marvellously successful, and some of them must have been very difficult to take.

In *Fifty Years in Maoriland* (Sharp, 6s.), Dr. J. T. Pinfold gives a sketch of the land and of the people among whom he has worked. His survey reveals earnestness and zeal, if sometimes a rather limited outlook and lack of tolerance. There is little mention of Congregationalism.

We can cordially recommend to young and old *Bananaland* (Carey Press, 3s. 6d.), by Principal Ernest Price, of Calabar College, Jamaica. Mr. Price has a racy style and a subject on which he can let himself go: his chronicle should prove to be very useful missionary propaganda.

All who have worked on the Tudor period have had to keep their eyes on the *Calendars of Venetian State Papers*. From them Miss E. Gurney Salter has culled all kinds of information showing how our monarchs, our trade, our customs, our religious changes, appeared to the Venetian Ambassadors. The result is *Tudor England Through Venetian Eyes* (Williams & Norgate, 7s. 6d.).

Mr. R. W. Ramsey's *Studies in Cromwell's Family Circle* (Longmans, 9s.) is a mixed grill. It consists of biographical studies of Cromwell's daughters Elizabeth and Mary, and of Claypole and Fauconberg, their husbands; it tells of Frances Cromwell's wedding, of Fauconberg's embassies to Venice, of the woes of John Dodington, Resident at Venice; and of sundry minor characters.

There are other *Lives* of George Fox, but one from the pen of Dr. Rufus Jones (Allen & Unwin, 5s.) is sure of a welcome. It is marked by the abundant knowledge and attractive style that are so happily married in all that Dr. Jones writes.

We cannot but admire the abounding energy of the Rev. A. D. Belden, and it was perhaps natural that he should feel it an act of *pietas* to write on the 18th century divine from whom the Mission he superintends in Central London takes its name. But, truth to tell, we have been greatly afraid of *George Whitefield—The Awakener* (Low, 12s. 6d.). Two months ago we read the preface, which contained an ugly misprint, and thanked "my little army of ever-faithful and overworked typists". Not seeing what typists had to do with historical research we shivered, and only to-day ventured to approach the book again. Now we have read it we see how good it might have been had it been written in a scholarly way with more care and leisure. Mr. Belden has such an enthusiasm for his subject, and he has acquainted himself so well with previous biographies, that he might have written a book that would supersede its predecessors. A chapter like that on "Whitefield's Churches" gives some indication of what might have been. But the book as we have it is that of a busy preacher whose spoken words have been conveyed to paper with all that emphasis and vigour so necessary in preaching but fatal in a book that aims at being an authoritative biography. Thus we have an abundance of *clichés*—"the good Bishop" this and "the saintly Bishop" that; Benjamin Franklin a "remarkable man" and a " celebrated man " in successive sentences; and Wesley's courtship seen (twice) as in the latest novel. There are, indeed, many signs of the

little army's work! But why did they not blot out the exclamation marks, again the sign-manual of the spoken word. We have just opened the book at random and found eight on one page. On p. 74 there are five in five lines. The Prime Minister's restrained Foreword merely serves to emphasize these blemishes in Mr. Belden's style, and to make us regret once more that he did not give time to make the book what it could so easily have been.

Mr. Donald Carswell's *Sir Walter* (Murray, 15s.) contains studies of Sir Walter Scott, James Hogg, the Ettrick Shepherd, Lockhart, and Joanna Baillie, that of Sir Walter occupying two-thirds of the book. In reviewing Mr. Carswell's *Brother Scots* we spoke of him as a Scotch Lytton Strachey, and of the clever, cynical way in which he dealt with his subjects. Again we have to say that he is "always interesting and sometimes brilliant", but that "he seems to believe that there is no such thing as a pure motive or a disinterested action". Mr. Carswell always gives the impression of superiority, as if he had something akin to contempt both for his subjects and for those who have previously written about them. One need not be a wholehearted defender of Lockhart to feel that Mr. Carswell goes too far in his determination to show that the "Wizard of the North" had feet of clay—and other weaknesses. With Lockhart himself he has scant sympathy—he is described as barely in the second class as essayist an critic, a very minor poet, and a tenth-rate novelist. And we cannot but think that at times Mr. Carswell's superiority leads to a severity that can scarcely be justified, as when he says of Scott's partnership with James Ballantyne, "a more improper, a more dishonest, a more fatuous transaction, it would be hard to imagine".

Altogether, while recognizing the merits of all the sketches, we cannot help feeling that straining after smartness is Mr. Carswell's besetting sin: the book in places reads as if it had been a contribution to an undergraduate's journal.

The furore caused first by the poems and then by *Waverley* naturally has a place in Mrs. Amy Cruse's *The Englishman and His Books in the Early Nineteenth Century* (Harrap, 7s. 6d.). The period covered is 1790 to 1837. Mrs. Cruse tells in an attractive way of the books read by people in various ranks and professions, by mistresses upstairs and maids downstairs, by undergraduates and by working men. We learn how few read *Lyrical Ballads*, and how many Byron and Scott, of melodramatic and sentimental stories, of the place of the library, periodicals, and Annuals, and of lectures and lecturers. When Mrs. Cruse wants to sum up she cleverly introduces an American youth into a British household, and sends him wandering round the house to find what everybody reads. Two racy chapters let us see *The Road to Ruin* at Covent Garden, and Fanny Kemble on the Surrey side. Altogether an entertaining volume.

A Victorian Dean (Chatto & Windus, 12s. 6d.), in which the Dean of Westminster and Mr. Hector Bolitho have collaborated, may be considered as an appendix to Lord Ernle's *Life and Letters of Dean Stanley*. A good many new letters are printed, and perhaps the main interest will centre on the letters written by Stanley from Egypt and Palestine when he went to chaperone the young prince in 1862. Stanley's loyalty to the Crown and the Royal House is hard pressed when confronted by Edward's "indifference to history and the like interests"—the Prince read *East Lynne* while his party went to the Tombs near the Pyramids—but he does his best. Altogether we are glad to be reminded once more of one of the most versatile and remarkable figures in the Victorian era.

Our arm-chair selection this quarter is *The Letters of Maarten Maartens* (Constable, 22s. 6d.), edited by his daughter, with an Introduction by Sir

Arthur Quiller-Couch, and a Memoir by Mr. N. J. O'Conor. Born in 1858, Joost Marius Willem van der Poorten Schwartz (" he was sure christened a mouthful"), after writing poems and a detective story, became " Maarten Maartens" and a novelist on writing *The Sin of Joost Avelingh* when he was thirty. It is strange to recall the fact that for a time he was a " best seller ", and it will be well if this volume revives interest in his books. A Dutchman and a fine linguist, Maartens wrote in English, and made England his intellectual home, visiting this country at frequent intervals. Quite undeservedly, and to his great distress, he somehow got the reputation of depreciating his own land and people, but he found compensation in the friendship of Sir Edmund and Lady Gosse, Sir James Barrie, and "Q", and it is to these and to his own family that most of these letters were addressed. He died in 1915, the War giving a fatal blow to one already in delicate health. Late in life he discovered that he was a second edition of Horace Walpole, and more than once discusses their similarities. It is his literary judgments that add spice to his letters, one of which Gosse used in his *Life of A. C. Swinburne*. He cannot " find one character" in any of Browning's plays " that is anything but Browning", for "this most subjective of dramatists" is "full of the dramatic perception, but incapable simply of dramatic presentation . . . Nowhere can he stop the flow of Browning". Scott was great, but "how much greater his compatriots succeed in working him up. He invented Scotland and it has flourished ever since".

That Mr. Maartens is perhaps unduly self-depreciatory in calling himself a pale reflexion of Walpole will no doubt occur to those who are reminded of the famous letter-writer's character as they turn the pages of Mr. A. B. Mason's *Horace Walpole's England* (Constable, 21s.). Mr. Mason gives a selection from the letters from Walpole's youth to his death in 1797. Those who have never made the acquaintance of the letters and are frightened by the long row of volumes, could not do better than approach them by way of this selection, in which one of the most striking features is the editor's self-effacement.

The Love Letters of Ernst Haeckel (Methuen, 7s. 6d.) tell a very remarkable story. When in the middle sixties, and married to an invalid and unsympathetic wife (there had been a previous idyllic, brief marriage) Haeckel received a letter asking for advice on reading from a woman of 30 (not a "young girl", Mr. Publisher, please !) belonging to a family of high degree. The correspondence thus started led to meetings, and to the disclosure of affection. Both parties had a strong sense of duty and of loyalty, " Franziska " proving herself the stronger character of the two, refusing to meet Haeckel in clandestine fashion, and keeping the friendship on the highest level. Haeckel was very much in love, and the sympathy and help of his new friend brought colour and warmth into his life. She had a quick mind and criticized his work and his habits freely and vigorously, urging upon him that his gratuitous attacks on religion detracted from the scientific value of his writings. The letters should be read not merely for their intrinsic interest, but also for the picture they give of the conflict between two worlds. They begin in 1898, and end in 1903 (a slip on p. 244 gives 1913), when the lady died suddenly of heart failure.

Time after time in reading Mr. Owen Wister's *Theodore Roosevelt* (Macmillan, 18s.) our thoughts have gone back to 1920, when to our intense surprise we often heard Americans young and old speak of the three great American Presidents, Washington, Lincoln, and—Roosevelt ! Not knowing the intensity of the feeling against Wilson, we had expected his name as the last of the trio, but no—it was Roosevelt every time. Mr. Wister's

" Story of a Friendship "—he was at Harvard with Roosevelt and kept in touch with him to the end—exactly reproduces this attitude : for Roosevelt there is unstinted admiration, and for Wilson aversion and contempt. Roosevelt, of course, did not mince matters at all in regard to Wilson; rarely can one politician have written about another a letter more venomous than that on p. 365 (May, 1917). It is impossible, however, not to like Roosevelt, and the fact that he could throughout his life be a hero to a man like the author of *The Virginian* in itself speaks volumes about his personality. In this book he is portrayed as "the preacher militant perpetual", and this description explains his rise and fall.

Not the least interesting point of the book is that devoted to Roosevelt's "familiars", some of them politicians like Henry Cabot Lodge, some of them less well-known.

The Prologue and Epilogue addressed to Mrs. Roosevelt are very touching and beautiful.

To write the biography of a living man is by no means an easy task, and the Rev. John Harries was by no means to be envied when asked to write the life of Dr. Campbell Morgan. *G. Campbell Morgan* (Oliphants, 8s. 6d) is something in the nature of a panegyric, but Mr. Harries's obvious sincerity, and his consciousness of indebtedness to Dr. Morgan, make the eulogy the reverse of unpleasing. The book summarizes Dr. Morgan's work in England and the United States, paying special attention to his preaching and expository gifts.

Mahatma Gandhi : *His Own Story* (Allen & Unwin, 12s. 6d.), which Mr. C. F. Andrews has edited, is a complementary volume to the same writer's *Mahatma Gandhi's Ideas,* published a short time ago. Based on the Mahatma's autobiographical writings, omitting the passages on dietetics and the long passive resistance struggle in the Transvaal, the story told is one now familiar to all students of Gandhi's life. It comes with freshness now from his own pen, and should be read by all who wish to get an understanding of the situation in India.

Lovers of *My Lady in the Chimney Corner* will be glad to welcome Mr. Alexander Irvine's autobiography, which he calls *A Fighting Parson* (Williams & Norgate, 12s. 6d.). All of them, we think, will be delighted with the first half of the book, which tells of Mr. Irvine's youth in Ireland, his early struggles, his varied experiences in the United States, and his work among the troops in France. There we see a live man, full of nervous energy, not too tactful, but spending himself for causes he believes to be right.

In the second half of the book the weaknesses of the Celtic temperament are a little more obvious, but nobody can be more conscious of them than Mr. Irvine, who says,

> I was mistaken in many judgments, too often I had zeal without knowledge.

The trouble is that about persons, books, and things, his opinions are always so very emphatic, and so often people, especially those belonging to the Christian Church, are denounced with language that lacks nothing in vigour, but sometimes with what seems to be prejudice only. Thus *Vanity Fair* is " a sort of social sewer" and *Paradise Lost* " Milton at his worst" !

Recent disturbances in the Conservative Party add to, rather than detract from, the interest of Mr. Wickham Steed's *The Real Stanley Baldwin* (Nisbet, 7s. 6d.). The " Baldwin enigma" is an extremely fascinating one, and here we learn how it appears to such a well-informed publicist as Mr. Wickham Steed. Despite a natural pre-occupation with foreign affairs which perhaps leads to an undue stressing of that element—and there

is an incursion into economics to urge the New Zealand Scheme for the limitation of interest on capital and the creation of Labour Shares, the relevance of which does not appear—Mr. Steed has given us an account of Mr. Baldwin's career which is as judicial as it is readable. Into his study of Mr. Baldwin's life we cannot follow him in detail. Certain it is that there is no more likeable man in public life to-day than Stanley Baldwin. Whether his placidity and patience are really policy or the result of lethargy and the lack of gifts of leadership, it is exceedingly hard to say. But the end is not yet, and it may be a Baldwin will emerge that we have not hitherto seen. Meanwhile we can be grateful to Mr. Steed for the light he sheds on the subject.

The Chester Miracle Plays (S.P.C.K., 6s.) contains about half the Chester cycle, modernized and prepared for acting by I. and O. Bolton King. Hints for production are given, and Sir Barry Jackson writes an Introduction.

The Works of Congreve (Davies, 7s. 6d.) contains an Introduction, biographical and critical, by Mr. F. W. Bateson; the texts of *The Old Batchelor, The Double-Dealer, Love for Love, The Way of the World* for the comedies; the prose *Incognita or Love and Duty Reconciled;* Selected Poems; and Bibliographical Notes on the given texts.

The name of Professor C. H. Herford is sufficient to ensure that the *Wordsworth* (Routledge, 6s.) in the "Republic of Letters" series will be scholarly and suggestive. Professor Herford makes good use of previous biographers and critics, gives full attention to the work of Prof. Harper, Prof. Garrod, and Mr. de Selincourt, and adds his own mature judgment as he reveals Wordsworth essaying "the task of climbing to poetry by the ladder of the commonplace". The chapter on that dreary poem, *The Excursion,* is a little too long, but that was perhaps inevitable.

We greatly regret the hours we have spent on Miss Genevieve Taggard's *The Life and Mind of Emily Dickinson* (Knopf, 15s.). Emily Dickinson was born just a hundred years ago, and after her death her poems made her famous. They are entirely *sui generis,* and the curious mystery attaching to them and to her life made us open this volume with expectancy. But it takes 350 pp. to say what could have been said more effectively in 50. Up to a point Emily's story is Elizabeth Barrett's, but her lover was not of the sturdy stuff of which Robert Browning was made, and she was left to fight alone; for many years she never left her father's house and garden, finding her only compensation and release in poems and letters, and struggling against an introspective habit which sometimes brought her perilously near the brink of insanity. But oh, the words and words and words Miss Taggard uses to tell us about it all!

Dr. Lynn Harold Hough's *The Artist and the Critic* (Abingdon Press, $1.50) reveals not only a wide acquaintance with the literature of many lands, but also acute and penetrating criticism and the power to turn a fine phrase. The five lectures deal with "The Genius of the Artist", "The Perspective of the Artist", "The Genius of the Critic", "The Perspective of the Critic", and "Criticism and the Creative Spirit". We have St. *Thomas* for St. *Francis* on p. 180, and Mr. Guedalla's name has (p. 138) once more proved a stumbling block.

In *The Twelve Winded Sky* (Constable, 10s.), Mr. E. L. Woodward, whose *Three Studies in European Conservatism* we had the pleasure of reviewing recently, shows himself in the front rank of our modern essayists. Whether he writes of Oxford or Swinford Bridge, a Devonshire combe or an Egyptian tomb, his thoughts and words flow freely and convey both instruction and delight. As Mr. Woodward can still be called a young

man, there is a surprising autumn feeling about the essays: his garb is invariably dark and his attitude to life sombre. On many a page, nevertheless, Mr. Woodward sets our thoughts racing, as, for example, when he asks what would have happened had Boethius not been put to death, but had had ten years longer in which to translate those works of Aristotle which were not revealed to the world for another 600 years. Again, it is well to be reminded of "the staleness of unused leisure", or of voyages on liners when "men and women chaffer away in small change their infinity of time".

It is a pity that soon after reading Mr. Woodward we picked up Prof. W. L. Phelps's *Essays on Things* (Macmillan, 8s. 6d.), for we were at once made conscious of something lacking in the former's essays, and obliged to modify our praise. In these essays of the veteran scholar we have a snap, a pep, a humour, which Mr. Woodward does not show. This may be accounted for in part by the fact that the American's essays are shorter and more miscellaneous (there are 52 of them), but not entirely. Prof. Phelps has got the knack of writing amusingly and with point about any subject—Molasses, Church Unity, Translations, Spooks, and even the weather. We have spent a most delightful hour with his book.

Mr. Edmund Blunden writes an Introduction to *An Anthology of War Poems* (Collins, 6s.) which has been compiled by Mr. Frederick Brereton. There are familiar names like those of Siegfried Sassoon, C. H. Sorley, Francis Brett Young, and Wilfred Owen—whom Mr. Blunden thinks was the greatest of the poets who were killed—and an admirable selection from the poems of others less well-known. His must be an insensitive and unresponsive spirit who can read through a volume like this without feeling that his own life has been purchased at a great price.

It has been a pleasure to turn the pages of another anthology, *The Jesus of the Poets* (S.C.M., 4s.), the work of Mr. L. R. Gribble. Here we have Spenser, Milton, Pope, Longfellow, the Brownings, Whittier, and Tennyson; Watts, Doddridge, Montgomery, Newton, Cowper and Heber; and many a modern.

Dr. Leighton Pullan's *From Justinian to Luther* (Oxford Press, 12s. 6d.) has to cover a thousand years in 250 pp. Almost inevitably, therefore, it must become at times the barest chronicle of names, dates, and places. Nevertheless, students will find it as serviceable a sketch of the period as can be obtained. Dr. Pullan misses little that is important, and manages to make dry bones live.

It is well that students of history should have a professor who is an exemplar, and this requirement the new Regius Professor at Cambridge adequately meets. In the first place, Prof. G. M. Trevelyan has a row of books to his name which not merely testify to his standing as a sound historian, but which show a remarkable range and versatility. The Age of Wycliffe and the *Risorgimento,* the 19th century and—that most difficult of all books to write—a general outline of English history: here are eight volumes of which any scholar could be proud. Then Prof. Trevelyan writes history so that it is a pleasure to read it: perhaps no English historian since Froude has reached his level in this particular.

Prof. Trevelyan has now turned to the reign of Queen Anne, and the firstfruits are to be found in *Blenheim* (Longmans, 21s.). Of the period itself no finer summary could be given than that in the Preface:

> And what men that little rustic England could breed! A nation of five and a half millions that had Wren for its architect, Newton for its scientist, Locke for its philosopher, Bentley for its scholar, Pope for its satirist, Addison for its essayist, Bolingbroke for its orator, Swift for its pamphleteer, and Marlborough to win its battles, had the recipe for genius.

The first 100 pp. are devoted to an admirable survey of Queen Anne's England. Is it merely denominational pride that makes us pause when we read: "The three principal Nonconformist bodies were Baptist, Presbyterian and Quaker"? Do we imagine, or is it a sober fact, that in dealing with religion Prof. Trevelyan is less happy than elsewhere? Anyhow we soon come to Marlborough, politics, and war, and all is serene once more.

Dr. Wesley M. Gewehr's *The Great Awakening in Virginia, 1740-1790* (Duke and Cambridge Presses, 18s.), an enlarged doctoral dissertation, competently handles a difficult subject. Dr. Gewehr describes the revival among the Presbyterians (with the split and the re-union), the Baptists, and the Methodists, tells of the effect on the Established Church, of Whitefield's preaching, of the influence of the Revolution, of the founding of colleges, and, finally, of the relation of the churches to slavery and other social problems.

Vol. II of Mr. A. F. Fremantle's *England in the Nineteenth Century* (Allen & Unwin, 16s.) takes the story down to 1810. Ch. II, which deals with India, really belongs to the first volume (1801-1805), Ch. VI continuing the story of India, but including also other possessions and Scotland. Chs. III to V examine the three administrations of the period, while Ch. I is a valuable sketch of its Literature, Music, Art, Science, and Medicine. Mr. Fremantle writes well, and is reliable; his plan for the century seems to allow for twenty volumes!

It is always a pleasure to open a book by Mr. and Mrs. J. L. Hammond. We know it will contain the results of careful research, that the authorities will be quoted, and that we shall never be in doubt what year or decade we are reading about. *The Age of the Chartists* (Longmans, 12s. 6d.) is a continuation of the study recorded in *The Skilled Labourer, The Town Labourer,* and *The Village Labourer.* It is called "The Age of Discontent: 1832 to 1854", and it deals with the towns, the Poor Law, playgrounds and enclosures, drink, education, manufacturer *v.* landlord, public health, leisure, culture, and enjoyment. Every reader must be impressed as he contemplates our *tremendous* social progress, and from that point of view the book is indeed "a cordial for drooping spirits". Think of the Liverpool school, a garret 10 ft. by 9 ft., with a master, a cock, two hens, three terriers, and forty children.

We wish Mr. and Mrs. Hammond had had something to say about our Independent Churches, and about the social and political effect of the training in democratic self-government their members received: but perhaps that is still to come. Strangely enough, the parts of the book we liked least were the "Introductory" and the "Conclusion", where there is an unnatural straining after fine writing. A misprint on p. 230 should be corrected in the next edition.

To his many other services to the cause of education Prof. J. W. Adamson has added a survey of *English Education, 1789-1902* (Cambridge Press, 21s.), a comprehensive volume which expands the author's outline in the *Cambridge History of English Literature.* Prof. Adamson has a wide field to cover, ranging from the beginnings of elementary education to the rise of the modern Universities, and his book will serve as a valuable book of reference. When he comes to the religious controversy we can scarcely say that he writes with impartiality, but this is the one blemish we have discovered in a very useful piece of work.

Mrs. Naomi Mitchison has a very decided gift of story-telling, and people engaged in discussing historical novels might do worse than give an eye to her volumes. *The Hostages* (Cape, 7s. 6d.) hides the pill so well that boys and girls will learn quite a lot of history without knowing they

have done so. The stories range from fourth century Greece to England at the time of the Norman Conquest. The first of them is easily the weakest, and " Bread and Water " as easily the best.

The Adult School Lesson Handbook goes from strength to strength, and is worthy of all praise. The 1931 issue is called *Road-makers* (N.A.S.U., 2s. 6d. and 1s. 6d.), and it will be eagerly welcomed by many within and without Adult School and Quaker circles.

Miss Tyacke's *Into A Wide World* (R.T.S., 2s.) consists of a number of talks with Rangers and Cadets by a keen Girl Guide Commissioner.

Gallant Gentlemen (N.S.S.U., 1s.) contains 10 " Yarns for Boys " written by Mr. Godfrey Pain and Mr. Sidney L. Reed.

Dr. James Black's " Talks to Peter Pan " in *The Unlocked Door* (Clarke, 3s. 6d.) contains some thirty addresses to children.

We can warmly commend *London Town* (Harrap, 7s. 6d.), a guide book which we can see Mr. Sidney Dark has greatly enjoyed writing. There is much pleasant gossip as Mr. Dark leads us along streets familiar and unfamiliar, and sometimes characteristic little digs, as when we pass the offices of the N.U.R. in Euston Road, "where Mr. J. H. Thomas used to sit and direct the affairs of the nation ".

It is perhaps the best compliment to Mr. John Erskine that we can pay to say that as soon as we began to forget that *Uncle Sam* (Putnam, 7s. 6d.) was a novel in which the hero "symbolized the American spirit", we became highly interested in the story for its own sake. At first we began trying to understand the full significance of John, Antoinette, Orlando, and the rest, and to think of the countries they represented, but soon found it a bore. Then we read on for the narrative's own sake, and did not stop until the book was finished.

Mr. Theodore Dreiser has, we think, made a mistake in giving "Peter" the first place in the sketches in *Twelve Men* (Constable, 7s. 6d.), for it is one of the weakest in the volume. Some of the others are exceptionally good : we put among the best "A Doer of the Word", "Culhane, the Solid Man", and "The Country Doctor". We are continually being made to wonder how much part imagination has played in the sketches or whether they are indeed all description, which is perhaps the impression Mr. Dreiser would most like to leave. Altogether, a very good seven-and-sixpennyworth.

EDITOR.

Everything that illuminates Christ's parables, where they are not self-luminous, is sure of a welcome. Dr. A. T. Cadoux brings to this task in *The Parables of Jesus* (Clarke, 6s.) all the apparatus of New Testament scholarship, besides a very highly dialectical mind. He has written a book which has behind it a weight of knowledge, and his enthusiasm holds you right through. Dr. Cadoux follows Jülicher in giving up the traditional allegorical method of interpretation, and takes the view that the parables are a kind of fighting machine used to make a very definite point on some definite occasion. When Dr. Cadoux cannot see the occasion he imagines one. But the principle is conscientiously carried out. Put in more philosophical terms the principle is this : the parables are to be looked on as "moments in the creative reaction of Jesus upon the life around Him". It was this last phrase that rather raised a fear, calling up, as it did, memories of sad introductions to some of the poets. But Dr. Cadoux is not like that. And he is certainly never dull, though one fancies he must sometimes look a little curiously at some of his results. It must have

occurred to him more than once, in giving us this example of historical criticism at work, that the parables of Jesus, being in their essence an inspiration, a flashing vision or thought, in that most beautiful mind, are but imperfectly apprehended by theories which tend to formalism in themselves, and to an excess of literalism in their application. That seems to be the one weakness in an otherwise able and valuable book.

The Rev. F. C. Baker's *Six Maxims* (Williams & Norgate, 3s. 6d. and 2s.) contains six apposite addresses on the six maxims which hang on the walls of the King's Library at Sandringham. Sir William Waterlow contributes a Foreword, and the volume is dedicated to Dr. R. J. Campbell.

Messrs. Williams & Norgate have issued the first two volumes of a series entitled "Religion and the Modern Age"; they are *Religion and the Modern World,* by Messrs. J. H. Randall and J. H. Randall, Jnr., and *Religion in an Age of Science,* by Dr. E. A. Burtt (5s. each). The first contains much that is interesting in its survey of the present situation; but it does not make very clear towards what it is moving. It needs writing more quietly, and it would be better half the length. The other volume on science has much that is good to say about science, but it suffers from an extreme confidence in science, and a rather hazardous notion of what religion ultimately is. But I may be wrong. Dr. Burtt's is not an easy style to read. Dr. Burtt seems to think it is more important to be like God than to believe in God. How it can be done he does not explain.

Dr. Thomas Stephenson's Fernley Lecture, *Divine Providence in the Light of Personality* (Sharp, 5s.), covers familiar ground; but it is well done, and should be really helpful to those who are looking for a plain, if cautious, discussion of Providence in the light of recent knowledge and of the widely prevalent mood of questioning. The main stress of the argument is on personality. There are outline chapters on evolution, and on some of the standard difficulties, such as the problem of pain, the interpretation of prayer, and immortality. Some Appendixes contain a more advanced reference to certain points. The general tone of the book is such as to aid faith.

The Life of the Spirit in the Modern Man (Sharp, 3s. 6d.), by Mr. J. Henry Bodgener, is concerned wholly with the personal religious life. It is in the mystical approach to religion that the author is most himself, and is most helpful. Mr. Bodgener has read widely and gives many apt quotations; but more of his own individual mind, and a little pruning of the quotations, would not lessen the value of an interesting book.

In his *The Person of Evolution* (Montreal: Kennedy, no price stated), Dr. W. D. Lighthall has reprinted several articles from the *Philosophical Review,* adding further to them. The view here advocated is what the author calls "a colonial view of consciousness"—"each living thing is constantly in touch of some kind—in conscious touch—with the whole universe." If I follow Dr. Lighthall, the universe is a kind of mighty octopus, and man one of its feelers. Let us hope that is not all.

In his most recent book, *Beyond Physics* (Allen & Unwin, 5s.) Sir Oliver Lodge gives a more advanced account of the suggestion he has made frequently elsewhere, that the physical ground of life and mind is in the ether, probably in those " constituent periodicities " which are the foundation stuff of the " group waves " which we know as matter. The outline of modern physical theory in Ch. V presupposes a fair general knowledge of the subject, but it can be followed by anyone with a moderate training in mathematics. Here we see Sir Oliver Lodge primarily as the very great physicist he is, and one feels the fascination of his mind. Those

who know Prof. Eddington's Gifford Lectures should read carefully the criticism of those lectures in Ch. IV of this book, and especially of the so-termed " discontinuity " in the atomic universe. Sir Oliver doubts if in the end physics will admit any play of chance.

As a physicist's inquiry into the background of life and mind this is an intensely interesting book. About his main suggestion of the relation of life to the ether, and of what he would deduce from that, Sir Oliver is not dogmatic. His views are put tentatively. Whether he is right or wrong, it is exhilarating to traverse open country with such a mind; some of the points made in this book may yet have to be greatly reckoned with. It is a far better book than *Phantom Walls,* and it is not to be scoffed down.

Interest in the question of " Miracles " has greatly increased with the breakdown of the high and dry school which treated them as lumber and superstition. A book like the Rev. C. J. Wright's *Miracle in History and in Modern Thought* (Constable, 18s.) is therefore useful as a competent survey of the whole question, one might almost say " from the beginning until now". Mr. Wright has the judicious mind and is never wild; his own essentially modern view has a distinct bent towards whatever is preservative of the Christian revelation. There are discussions, historical, scientific, and theological, with ample references to the authorities in each field, and many good quotations from their works—the bibliography at the end fills thirteen pages. But the book is more than a summary; it fulfils not unsuccessfully the author's aim—" to grasp and retain in scientific form the truth which the mind has believingly appropriated".

M. Wincenty Lutoslawski's *The Knowledge of Reality* (Cambridge Press, 7s. 6d.) is a series of interesting papers on the philosophical background of Polish " Messianism "; it is also indirectly a plea for a new future through a pure nationalism such as this Messianism conceives. There is plenty here to make our materialists shake their heads; but the ability and knowledge the author displays in working out a mystical philosophy with a practical meaning for life will carry many readers with him in a general sympathy with his aims. The chapter on " The Matter of Art " is finely done; the account of Polish Messianism in Ch. 14 and 15 has a note of true passion. On the other hand, the attempt in Ch. 16 to find " re-incarnation " in the *N. T.* is not very successful. M. Lutoslawski writes well, and sets you thinking. His book has freshness and vitality about it. I am very glad to have it on my shelves.

The short introductory chapter is, perhaps, the most interesting part of Mr. C. E. M. Joad's reprint in *Unorthodox Dialogues on Education and Art* (Benn, 6s.) of two dialogues on "Life and Education" and "Life and Art" from one of his earlier volumes. In this introduction Mr. Joad owns up to considerable changes in his own view, and corrects himself. The dialogues are good slashing stuff. Mr. Joad sets up his Aunt Sally in the person of Prof. Cameron, and badly knocks the Professor about; only to admit in his introduction that in vital points Prof. Cameron was right. What does Mr. Joad really mean by the "Life Force" in the way he speaks of it? And what kind of universe does he think it is that is run on his "trial and error" theory, and yet has, in his later view, so much purposiveness in it? Mr. Joad lets his style run away with him. One agrees with much of what he says about "the academic mind", yet with a difference. But why does he fall into his own ditch when he comes to talk of religion? —"the parsons have made a corner in God", and the things they teach are old worn-out tags that they hold on to for a livelihood. All this is simply

rhodomontade and nonsense, and in his heart Mr. Joad must know it. It is the encrusted academic mind of the Leicester secularist halls of seventy-five years ago. One expects something better than that from Mr. Joad. Let him try again; and let him begin with the charitable belief that a Christian minister is no more likely to sell his soul for a livelihood than is a Professor in the University of London.

Miss Bertha Condé has put into her book *What's Life All About?* (Scribners, 7s. 6d.) "what she is convinced people want". The book is meant especially for University students. The chapters are alive, and so far as they go they are in touch with the type Miss Condé has in view. The treatment is hardly searching enough for the more serious student, and does not quite come to grips with the final difficulties; but there is much in the book to steady the outlook of youth. The author has read extensively, if not too deeply; and one fancies it must be just a weakness for the ephemeral which makes her replace the Authorized Version of the Bible with a much advertised modern translation; and so gives us, *e.g.*, instead of the challenge note of "Beloved, now are we the sons of God", the totally commonplace and ineffectual "We are the children of God now, beloved". How much longer, one wonders, will it go on?

The increased interest to-day in S. T. Coleridge is one sign of the intellectual movement away from the Realism which reigned so confidently in the middle of the nineteenth century. Prof. J. H. Muirhead's *Coleridge as Philosopher* (Allen & Unwin, 12s. 6d.) is one of the best recent studies of Coleridge, and based as it is on "hitherto unpublished and neglected remains", it is a very valuable addition to the literature which has gathered around Coleridge's name. It gives Coleridge a fairer and more definite place as a pioneer of the later Idealism of the century; and it goes far to redeem him from the charges of philosophical inconsistency so often made against him, partly on the ground of his theology. To some he has seemed the dreamer of *Kubla Khan* turned dilettante, to others he has been the man who sacrificed his reason for orthodoxy. He is, of course, neither; and in showing this Dr. Muirhead has rendered a service to all lovers of Coleridge. This is a very significant book, and apart from its real importance as a philosophical study it has a great literary value. It has the large note of understanding which is the first condition for writing a worthy commentary on the man who was Charles Lamb's dearest friend. And, as Dr. Muirhead illuminatingly remarks, Coleridge was great in friendship; and this had something to do with his deeper thought of the relation between God and man.

A. T. S. James.

In *Christian Dhyana* (S.P.C.K., 2s. 6d.), Mr. Verrier Elwin, of the *Christa Seva Sangha,* seeks to commend to Indians the practice of devout contemplation taught in *The Cloud of Unknowing,* an English mystic book of the fourteenth century. A reader who is unfamiliar alike with the technicalities of Christian mysticism and with Indian *Yoga,* will find this little book very difficult to read. It is not written for the West, but in the hope that Indians trained in habits of concentration and contemplation may find in this medieval work a Christian answer to their quest. The book is written with a sympathy and fervour which command respect. We wish its teaching had been expressed in simpler language. The English reader will be perplexed by its many Sanskrit words; the Indian reader by the difficulties of its English vocabulary and style.

Sydney Cave.

Starting from a question raised by Prof. Eddington as to the validity of the religious man's reasoning from an individual mystical experience of his own to a theological construction claiming to be real, the Rev. R. Gordon Milburn's *The Logic of Religious Thought* (Williams & Norgate, 6s.), seeks to vindicate the process by which we pass from the individual to the universal and from the subjective to the objective. Although the work is, both in style and treatment, unconventional, the line of argument followed bears some resemblance to that adopted by Streeter in *Reality, i.e.,* the value of art and myth as a method of apprehending reality not less valid or valuable than logic or science. The grip upon life which spiritual experience gives to its possessor is itself a kind of vindication of the validity of that experience. But there is a metaphysical verification as well. "Theoid experience is biologically functional in that it is a mechanism which the psyche has evolved as a means to its own health and well-being." Finally, the claim is made that "a personal relation of the most perfect and intimate kind is essential to the penetration and interpretation of the universe." The language and the argument are not always easy to follow, but the author makes a fresh and courageous attempt to justify, on philosophical grounds, the religious man's belief in the reality of the spiritual world. A brief statement of the argument is given as an Appendix, but it might seem to some that this would be more valuable as an Introduction.

The freshness of Dr. Mellone's exposition of the philosophies associated with the three great names of Descartes, Spinoza, and Leibniz, of which *The Dawn of Modern Thought* (Oxford University Press, 4s. 6d.) consists, may be gathered from the suggestions he makes that in his treatment of the problem of motion Descartes foreshadows the doctrine of Relativity, that Spinoza was a forerunner of the Higher Criticism, and that Leibniz spent much labour on the problem of Reunion. Treating the Cartesian doctrine of Substance, borrowed essentially from the Schoolmen, he shows also how even such makers of new beginnings as Descartes looked backwards as well as forwards. The career and personality of each of the three masters is sympathetically sketched, and there follows a condensed exposition and critique of their systems. In particular the contrast is sharply presented between the monism of Spinoza and the pluralism of Leibniz. The names of lesser men—disciples and connecting links in this "century of genius" —are also dealt with, and, for the use of those who desire further guidance, there is a short Bibliography.

In these days in which our ethical thinking is done in an atmosphere of Evolution and Socialism, the concept of an authoritative moral sense possessed by each individual strikes us as strange, and we wonder how it came to have such a vogue among the thinkers of the 18th century. Dr. James Bonar's *Moral Sense* (Allen and Unwin, 12s. 6d.), traces the rise and development of this doctrine in the teaching of Shaftesbury and Hutcheson and its subsequent criticism at the hands of Hume and Kant. The treatment is detailed enough for the comments and criticisms of less known writers to be mentioned. The place occupied by Adam Smith, and his theory of sympathy, in the Moral Sense school, is made the subject of careful examination, and in a lengthy Appendix, written in lighter vein, the question of the nature of talent and ability is discussed from the same point of view. While, of course, full and scholarly, the book is attractively written and very readable. Dr. Bonar's new work will be welcomed by students of this aspect of English thought in the 18th century. Estimated by its own title alone, however, the book might

possibly mislead, for it is in no way an independent critique of the concept of a moral sense but entirely a record of the history and leading exponents of that school of morals. Its purpose is not criticism but description.

D. W. Langridge.

Humanism is the latest American product, known in this country chiefly through Mr. Walter Lippman's book, *A Preface to Morals.* Apparently Mr. Leon Samson has a humanism of his own to expound, and he does so in *The New Humanism* (Williams & Norgate, 12s. 6d.) with a great vigour and a wealth of rather sarcastic wit and invective. What exactly he is driving at it is not easy to discover, save that our modern civilization is all wrong and that it can only be set right by our doing things differently. If only man can be delivered from his ruts, conventions, obsessions, idealisms, and the like, he may be trusted to work out his own salvation with men like Mr. Leon Samson to guide him. But just where the dynamic is to come from which will enable man to deliver himself from the illusion born of his own weakness, humanism does not tell us. None of these new religions seems able to face that acid test. It is very easy to criticize, to ridicule, and to destroy, and Mr. Samson's book does this with a light-hearted brilliance which makes it quite entertaining reading; but as a positive contribution to the new world which is needed it is quite futile.

W. B. Selbie.

Prof. George Santayana's *The Realm of Matter* (Constable, 12s.) is complementary to *The Realm of Essence,* and, though he admits of a loss of confidence when he leaves "essence" and approaches "existence", it is marked by the attractive brilliance and cultured persuasiveness which will be expected of him. The fruits of "a seasoned and exacting mind" (to borrow a phrase of his) must always be stimulating and full of relish even for those who detect some perversity in their composition.

"Matter", says Mr. Santayana in Aristotelian language, "is all things in their potentiality", it is "the principle of existence", and therefore the condition of all the excellence and possible perfection of everything. His whole book is a corollary to the great axiom of materialism, namely that matter is dominant in every existing being, even when that being is spiritual. Half the inhuman sting of this axiom, he says, is taken away when it is realized that it involves the truth that matter is

> a primeval plastic substance of unknown potentiality, perpetually taking on new forms; the gist of materialism being that these forms are all passive and precarious, while the plastic stress of matter is alone creative and, as far as we can surmise, indestructible.

The nature of matter is to be a principle of existence and movement, while that of spirit is to be a principle of enjoyment, contemplation, description, and belief. Thus spirit is secondary, and it manifests its nature by regarding and commenting on something else, either matter or essence. Apart from matter spirit could have neither movement nor existence.

Existence, dependent upon the perpetual flux of matter, is essentially chaotic. It is not surprising, therefore, that Mr. Santayana finds life fundamentally meaningless. "I confess", he says, "that the life of the spider, or my own life, is not one which, if I look at it as a whole, seems to me worth realizing". Temporary existence, however, may have its pleasures.

> The spider is a marvel of pertinacity, and I am not without affection for my own arts and ideas; we both of us heartily welcome the occasions for our

> natural activities; but when those occasions and activities have passed away, they will not be missed.

On the final page he tells us that

> there are always compensations for the brave, even in death; and a part of the soul rejoices and becomes immortal in its sympathies when it countersigns the death-warrant of all the other parts.

Why this "part of the soul" (which is itself subject to the same death-warrant) should rejoice especially at the moment of acquiring sympathies with that in which it has no part nor lot, and from which, as possessing the power to rejoice, it is fundamentally alien, we are not told.

If there should be readers with duties pastoral or educational who are unacquainted with Dr. Alfred Adler, *The Science of Living* (Allen & Unwin, 8s. 6d.) may be commended to them as an excellent means to an introduction which will be for their profit. In it they will find set out with clarity and with pertinent illustrations the principles of the so-called Individual Psychology with its emphasis on the uniqueness of the individual and on the paramount importance in the interests of social adjustment of discovering not the instincts which urge him to particular modes of behaviour, nor the reactions consequent upon particular stimuli, but the line adopted by the personality to life as a whole. This orientation of the individual is determined in the first four or five years of life according to Adler, who is at one with Freud and Jung in attributing the most far-reaching importance to the earliest years. The dominant factor in settling the "life-line" he holds to be the sense of inferiority, which is the basis not only for human striving and success, but also for all our problems of psychological maladjustment.

Adler probably over-emphasizes his special thesis, but he combines psychological insight, steadiness of judgment, and ethical sureness in a measure which makes him a guide not wisely to be ignored.

Internal evidence shows that this book comes from America. It would be more satisfactory to be told something of its origin. Is the translation (for certainly we have not here Adler's *ipsissima verba*) authorized? And of what precisely is it a translation? The first twenty-one pages are devoted to a note on the author and his work signed by Phillipe Mairet, at the close of which it is suggested that Adler may well come to be known as "the Confucius of the West". We should be surprised if he finds such extravagance gratifying; but the suggestion is interesting as unintentionally indicating a fundamental weakness in his system. The goal of Individual Psychology is the social adjustment of the individual. Its purpose is to reconcile him to his neighbours, his work, and his partner in marriage so that, with his interest "out" on life, he can exercise his powers freely. But the sense of inadequacy which inhibits freedom and destroys peace cannot always be removed by the acquisition of a truer estimate of one's worth and capacity in human relations. There are deeper reconciliations to be made than these, and the human soul cannot find its fulfilment through a "science of living" applied to an ultimately meaningless world.

Dr. Leta S. Hollingworth's *The Psychology of the Adolescent* (Partridge, 6s.) was written in America for publication here, and its quality makes it worthy of wide circulation. In the Preface the author remarks that some readers may miss extensive reference to Stanley Hall's works on adolescence. "The fact is", she says, "that methods of study and social conditions have been so modified within the twenty-five years just past, that such reference would seem of historic value primarily,

rather than of scientific or practical value to-day". It is quite true that much scientific work has been done in this sphere since he wrote, and Prof. Hollingworth combines a thorough knowledge of the advances achieved with the power of expounding their practical value for application to present-day social conditions. One of her wisest chapters is entitled "Psychological Weaning". If you have children, however young they may be, read it.

But where *do* these able psychologists get their crude notions of religion from? The author mentions the talk of the need for a new religion. She tells us that the modern youth, scientifically trained, perceives man as an animal, created by a natural process called evolution.

> He understands his world as mechanism, his existence as chemistry. The anthropomorphic god and the concepts of special creation and of posthumous reward for moral conduct no longer meet youthful need, among those from whom religious leaders were in a former day recruited. Yet, although the modern educated youth of fine intelligence sees himself as a mechanism in a mechanistic world, his ego is as rebellious as was the ego of the youth preceding him, against personal extinction. His need for sense of his importance in the scheme of things is as great as ever. This state of affairs sets many hard problems for theology.

Could anything exceed in *naïveté* that last sentence? Dr. Hollingworth suggests that the "only possible solution" will be the development of what she calls personal religion, namely "each thinker building for himself whatever system of ethics and whatever explanation of life he may be able to devise and to adopt emotionally".

Fortunately it is sufficient to announce *Studies in Philosophy and Psychology* by Professor G. F. Stout (Macmillan, 15s.) to be assured that the volume will receive attentive welcome from those qualified to cope with it, for, consisting as it does of papers ranging from that on "The Herbartian Psychology", written in 1888, to that entitled "In What Way is Memory-Knowledge Immediate ?", in 1927, it does not lend itself to concise review. Some of the papers, *e.g.*, that on "Things and Sensations", do not, Professor Stout tells us, represent his present position, but they all contain views which, he thinks, ought to be considered before they are rejected. He indicates in the Introduction the respects in which he regards them as misleading.

The Structure and Meaning of Psychoanalysis by William Healy, M.D., Augusta F. Bronner, Ph.D., and Anna M. Bowers (Knopf, 21s.) is an attempt to present a systematized account of the teaching and technique of Freud and the psychoanalytic school. Anyone acquainted with the amount and variety of literature produced by the leaders of this school will appreciate something of the task the authors have had in giving an orderly and coherent conspectus not only of Freud's position on main issues but also of the important additions and modifications (as well as corroborations) introduced by Ferenczi, Rank, Ernest Jones, Jung, and many others. They have performed this task skilfully and objectively, and have given us a work which, within its special domain, is thoroughly *wissenschaftlich.*

E. R. Micklem.

NEW EDITIONS AND REPRINTS.

A. C. Headlam. *Jesus Christ in History and Faith.* Murray. 6s. 2nd Ed.

L. D. Weatherhead. *After Death.* Sharp. 3s. 6d. Revised and largely rewritten.

Mark Rutherford. *Pages from a Journal.* Oxford Press. 3s. 6d. and 2s. World's Classics.

EMIL LUDWIG. *Genius and Character;* André Siegfried. *America Comes of Age.* In Cape's attractive "Life and Letters Series" (4s. 6d.). We wish M. Siegfried had discovered by this that (1) his belief in Cromwell's "inflexible religious bigotry" is absolutely incorrect, and (2) that hundreds of thousands of people do not find that "the humid and oppressive atmosphere of the British Isles requires a daily pick-me-up in order to keep the people up to a normal level of vitality."

ALSO RECEIVED.

F. C. SPURR. *Sermon Substance.* "A Preacher's Notes for One Year." Sharp. 3s. 6d.

T. WALKER. *A Converted Pharisee's Open Letter.* Stockwell. 2s. 6d. Sermons.

H. F. SANDERS. *The Earlier Story of the Hebrews.* N.S.S.U. 2s. 6d. Written for Sunday School Teachers

W. JOHN. *Additional Tunes for Well-Known Hymns.* Oxford Press. 2s.

D. TAIT PATTERSON. *The Call to Worship.* Carey Press. 3s. 6d. Still another "Book of Services for Ministers and Congregations," this time compiled by a Baptist minister. Music by Dr. George Dyson.

G. B. AYRE. *A Course of Religious Teaching.* S.C.M. 2s. 6d. A Syllabus for Secondary School Teachers.

F. SPARROW. *The Touchstone of Life.* Sharp. 3s. 6d. Essays with a homiletic flavour printed from periodicals.

M. SWANN. *At the Well of Bethlehem.* Hill. 3s. 6d. and 2s. A Biblical Drama.

From Pickering and Inglis we have received a selection of diaries, almanacks (various prices) and gift-books for children (1s. 3d. to 2s.), and also the following: R. LEE, *Similies of the Christian* and *Similies of Our Lord* (1s. each); W. SCOTT, *Bible Outlines* (2s. 6d.); J. SHEARER, *Old-time Revivals* (2s.); J. J. ELLIS, *William Carey* (1s.); J. J. LEAK, *James Hannington* (1s.).

From the R.T.S., which keeps up a remarkably high standard in its periodicals for children and young people, we have the *Boys' Own Annual, Girls' Own Annual* (12s. 6d. each), *Our Girls' Annual* (7s. 6d.), *and Chickabiddies' Annual* (3s. 6d.).

LECTURES, PAMPHLETS, REPORTS.

G. H. WRIGHT. *Immortality in the Poets of To-day.* Independent Press. 2s. 6d. and 1s. 6d. Drew Lecture.

R. A. FALCONER. *The Idea of Immortality and Western Civilization.* Milford. 4s. 6d. Ingersoll Lecture.

G. VON SCHULZE GALVERNITZ. *Democracy and Religion.* Allen and Unwin. 2s. 6d. and 1s. 6d. Swarthmore Lecture.

W. R. INGE. *The Social Teaching of the Church.* Sharp. 2s. 6d. and 1s. 6d. Beckly Lecture.

H. T. SHERLOCK. *St. Joseph and the Saintes-Maries.* 2s. 6d. RENDEL HARRIS *Augmentation.* 2s.; *Fomors and Firbolgs,* 3s.; HEFFER. "Sunset Essays". More about the movement from Egypt to the West.

Malta, The Vatican, and the British Government. Speeches and Letters by Isaac Foot, M.P., and Lord Strickland. Sharp. 4d.

C. F. HOGG. *Evolution, and the Origin and State of Man.* Pickering. 8d.

Keswick Convention Report, 1930. Pickering. 4s. and 2s. 6d.

A Notable Year. 131st Report of the R.T.S. R.T.S. 2s. 6d.

PERIODICAL PUBLICATIONS.

The Holborn (Oct.). Dr. Ryder Smith continues his study of "The Early Hebrew Village", the Rev. P. M. Hoyle writes on "The Finality of the Christian Religion", and Miss M. Wight on "The Spiritualism of the Church". Mr. A. R. Reade's "Havre Memories" tells of Y.M.C.A. work during the War, and Mr. L. V. Dodds describes "The Plight of Russian Jewry". We imagine that the Editors are more perplexed than ever about the way Dr. Peake got through his reviewing.

The Hibbert Journal (Oct.). A varied number, with India prominent, Mr. J. H. Tuckwell contributing " Indian Philosophy: An Appreciation", Mrs. Rhys Davids " Man, a Wayfarer through Many Worlds", and Mr. C. F. Andrews "Christ and Race". Prof. C. W. Stanley writes on "Thucydides", Prof. F. Clarke on "Community in English Education", Prof. Dawes Hicks surveys recent philosophical literature. Mr. H. P. Cooke examines the records to find how Jesus met His death, and at whose hands, and Prof. Rudolf Otto outlines an Order of Service for the Communion.

The London Quarterly (Oct.). Prof. C. J. Wright writes on "Religious Experience and the Question of Its Validity", Dr. F. Platt on " 'Orders' in the Free Churches", and Dr. W. T. Davidson on "Personality and Providence". The Rev. R. W. Harding's "The Parson in English Literature" is readable, as is also Mr. C. E. Burch's "Daniel Defoe's Views on Education".

The Baptist Quarterly (Oct.). Dr. W. T. Whitley discusses "Lambeth and Mürren", and Dr. George Howells writes in support of the South India Proposals for Church Union. Mr. W. S. Samuel concludes his careful sketch of Charles-Marie de Veil.

The Modern Churchman (Aug.-Nov.). The first three of these issues form the Conference Number, containing the papers read at the Conference on "Problems of the Personal Life". Dean Inge contributed the opening paper on "The Modern Outlook in Ethics", and other well-known "Modern Churchmen" are represented. A good deal of attention was paid to questions of marriage, sex, and population.

The November number has a striking article by Dr. C. G. Montefiore, who is opposed to Zionism because it means religious retrogression, on "The Liberal Movement in Judaism", while Dr. A. R. Kepler's " The Kuomingtang and Religion" is also informing.

The Church Quarterly Review (Oct.). Bishop Montgomery writes a very human article on Archbishop Davidson. Dr. J. F. Mozley analyses Freud's *The Future of an Illusion,* and Dr. K. E. Kirk the "Lambeth Resolutions on Marriage and Sex". Among other articles are Dr. Geraldine Hodgson's "Literary Symbolism and the Superficial", and Canon Lacey's "The Vatican Council".

The Expository Times (Oct.-Dec.). Among the contributors are Dr. Cave ("Theology and the Preacher's Task") and Dr. Scullard ("The Passage of the Red Sea"). In "National Contributions to Biblical Science" Dr. Martin Dibelius continues his survey of Germany, and Dr. Vincent Taylor writes on France. Editorial reference is made to the International Congregational Council. The Rev. J. S. Whale discusses Celsus's attack on Christianity, and Dr. W. Adams Brown looks back over 40 years.

The Friends' Quarterly Examiner (Tenth Month) opens with a chatty article "From the House of the Four Winds". Howard Hodgkin tells what a traveller has heard about Prohibition, and Effie Ryle compares the *Republic* and the *Book of Discipline.*

The Review of the Churches (Oct.). Apparently this is the last number of this journal, and we read Sir Henry Lunn's "Valedictory" with regret. He has given us an admirable final number, with the Lambeth Conference as nucleus, articles being written by the Archbishop of York, the Bishop of Gloucester, Bishop Palmer, Canon Selwyn, Canon Guy Rogers, Drs. Garvie, Keller, Norwood, and Carnegie Simpson, the Rev. W. J. Noble, and Mr. Basil Mathews.

The British Journal of Inebriety (Oct.). Dr. E. F. Wills writes on "*Delirium Tremens*: Its Causation, Prevention, and Treatment", Dr. W. L. Treadway on "Some Epidemiological Features of Drug Addiction", Dr. R. Hercod on "The

Alcohol Problem in Switzerland", and Mr. R. R. Peabody on "Psychotherapeutic Treatment of Inebriates".

The International Review of Missions (Oct.). A varied and useful number. Lord Lugard discusses "The Forced Labour Convention of 1930", Dr. Emil Brunner "Secularism as a Problem for the Church", the Rev. John McKenzie "The Present Situation in India", and Dr. Latourette "Higher Education in the Younger Churches". Among other articles are the Rev. E. R. Hughes's "Christian Literature in China", and Dr. R. M. Hopkins's "The Sunday School in the World".

World Dominion (Oct.). The Rev. J. C. Harris and Dr. Cochrane contribute appreciations of the late S. J. W. Clark, whose "Clark Bands" carry on his work. Indeed, *World Dominion* may be said itself to carry on that work, for this number shows how, in many parts of the world, it urges his message of an Indigenous Church.

Evangelical Quarterly (Oct.). The articles are Dr. M. G. Kyle's "Excavations at Kirjath-Sepher", Dr. G. Johnson's "What is the Religious Object ?", Dr. C. Van Tyl's "God and the Absolute", Mr. E. K. Simpson's "Vettius Valens and the *N.T.*", and Dr. T. C. Johnson's "Effectual Calling".

The Teaching Church Review (Oct., S.P.C.K., 6d.). This new quarterly, edited by the Rev. C. E. Hudson, and commended by the Archbishop of York and Bishop Gore, is produced by "the various bodies connected with Adult Religious Education" [Anglican only ?] We give it a warm welcome. If it keeps up the standard of its first number it should make its way.

The Harvard Theological Review (July). The late Prof. W. R. Arnold examines "The Relation of Primitive Christianity to Jewish Thought and Teaching", and Mr. J. S. Bixler, Prof. Dewey's Gifford Lectures. Dr. B. W. Bacon argues that one of Philip's daughters was the author of the *Revelation,* and Dr. E. C. Moore writes on "Some Aspects of our Puritan Inheritance".

The Yale Review (Autumn). We turned first to the contributions of Mr. Galsworthy and Mr. Walpole, then to Mrs. Virginia Woolf's "Memories of a Working Women's Guild". More important, however, are the social and political articles, Prof. Frankfurter's "Public Services and the Public", Mr. C. R. Noyes's "The Root of All Evil", and Mr. Rushbrook Williams's 'British India and the Indian States".

The Review and Expositor (Baptist, Louisville, Kentucky, Oct.). Dr. Latourette writes on "China and the Missionary Enterprise" and Dr. J. B. Weatherspoon on "The Ethical Note in Preaching". The Rev. H. J. Flowers furnishes a translation of *Ecclesiastes,* with Commentary.

The Anglican Theological Review (Oct.). Dr. F. C. Grant discusses "The Faith of the United Church", Mr. H. L. Church "Contemporary Tendencies in Anglican Church Music". Mr. Flowers is here also, this time on *Revel.* iv-v. Mr. C. B. Hendrick furnishes a reading course on *John.* Mr. C. Kaplan argues for the Pharisaic character of *Enoch.*

The Biblical Review (Oct.). Mr. P. W. Wilson's subject is "The Russian Apostacy", Dr. C. R. Erdman's "The Meaning of Pentecost", Principal McNicol's "The Spiritual Value of *Hebrews*", and Mr. E. M. Martinson's "Spiritual Freedom as Paul's Thesis".

CORRESPONDENCE.

DEAR SIR,—That Dr. Vernon Bartlet's estimate, in THE CONGREGATIONAL QUARTERLY for October, 1930, of the value of my work, *Man and the Image of God,* differs from that of other reviewers of high standing would not of itself be a matter for complaint. I do, however, find serious ground for complaint in his attribution to me of positions which I nowhere took up. The reviewers who are kind enough to remark upon the " clearness " of the work will hardly think the fault mine.

I stated on p. 69 that " we cannot refer love to any one phase of mind", and explicitly disavowed any implication that " love is merely an

emotion ", or even " like feeling". Yet your reviewer informs his readers that I justify my position on a " basis " of " love as a supreme form of feeling ".

While discountenancing (p. 77) any puerile supposition of simple resemblance, I worked out an argument to show that through the revelation of the Father as love we have the ultimate satisfaction of our affective, or feeling, natures. And then Dr. Bartlet makes me represent feeling as " the distinctive mode of the Father's being, in the Godhead " !

Dr. Bartlet (bringing in a reference to the physiological concomitant which appears to be present with all our mental conditions, even the most spiritually significant), finds the attribution of feeling (in some sense not clear to me) to God, " incongruous ". This can hardly have any point here except as a criticism of my position. I am not aware that the book contains any such attribution.

Not only is part of this particular phase of the argument represented as if it were the whole, but even in that part the book is not allowed to speak with its own voice, but has alien expression thrust upon it.

A reader who wishes to see a lucid account of the contents of the book will find an extended one in the *Expository Times* for June, 1930, under the heading " Psychology and the Trinity ". I single this out from among other important accounts as combining clear comprehensiveness with permanent accessibility.

I am, Sir,
Faithfully Yours,

HUBERT M. FOSTON.

[Dr. Bartlet writes : " I am sorry to find that, in reviewing Dr. Foston's *Man and the Image of God,* I have given him occasion for demur; for I hold strong views on a reviewer's duty to bring out faithfully the most distinctive point or points in any book. In this case I treated as such its view of 'feeling'—in the human trinity of intellect, willing or conation, and feeling—as having 'an affinity in principle' with the essential nature of the Father in the tri-une Godhead, on the score that ' God is Love '. Man's need, as 'feeling', to find a kindred object of satisfaction is met, 'in the sphere of value', by 'the Father, as ultimate Love '. As to this last point, I agreed with the author when I referred to Love as ' the *supreme form* of feeling ' and as such fitly attributable to God, just because love is not mere feeling but a sentiment—implying ideal perception as its basis. On the other hand, for that very reason I objected to certain references to feeling as mere (passive) feeling, where he 'stresses the elements of pleasure and pain ' in a human bodily form—features 'incongruous ' if applied to God. I did not say that Dr. Foston did so apply 'feeling' in this sense, but urged that he made his position ambiguous by bringing the 'incongruous' sense at all into his discussion, so marring its relevance and adding to its complexity.

So far, then, as the sentence in which I did this was itself ambiguous, I regret the fact, which was due perhaps to writing against time when abroad, and not being able to see proofs (to which is due also an obvious misprint just below—'them' for 'men'). But I still think the reference to feeling in the above sense a confusing superfluity, in an otherwise complex though suggestive argument, and the attempt to make Love, as specially related to 'feeling' in man, the distinctive mode of the Father's being, in the Godhead, unwarranted. Rather it applies to God without differentiation, as His most inclusive and ultimate attribute, so far as knowable by us."—VERNON BARTLET.]